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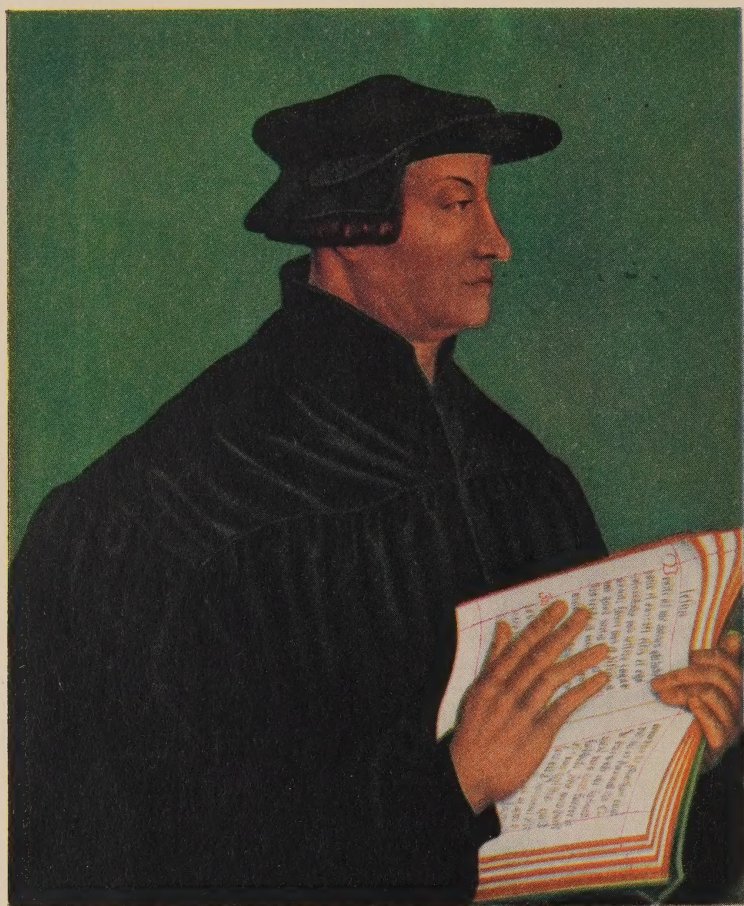
THE HISTORY  
OF THE  
EASTERN SYNOD  
OF THE  
REFORMED CHURCH  
IN THE UNITED STATES







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## ULRIC ZWINGLI

"Having its origin at the Reformation, our Church received the impression of its more distinctive features from the hands of Zwinglius of Switzerland, that great Reformer of blessed memory." (Synod of 1840).



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Prepared by  
✓  
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1943

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BY

EASTERN SYNOD OF THE REFORMED CHURCH IN THE UNITED STATES  
LANCASTER, PA.



## DEDICATION

THIS VOLUME IS DEDICATED TO THE MINISTERS,  
EDUCATORS, AND LAYMEN OF THE REFORMED  
CHURCH IN THE UNITED STATES, WHO,  
THROUGH THE AGENCY OF THE EASTERN  
SYNOD, WERE PERMITTED TO ESTABLISH A WAY  
OF LIFE, FAITH AND ORDER WHICH, FOR WELL-  
NIGH TWO CENTURIES, MADE A DISTINCT AND  
VALUABLE CONTRIBUTION TO THE COLONIAL  
AND CONSTITUTIONAL ERAS OF AMERICAN  
CHURCH HISTORY.



## PREFACE

IN a young country like the United States, any institution, civic or ecclesiastical, that has had a continuous existence of well-nigh two hundred years, is worthy of record. This is true historically, inasmuch as a developing institution is a part of the growing life of the locality or country with which it is identified. If the institution is ecclesiastical it is likely to run more or less parallel with civic or national life. The one influences the other.

An institution or judicatory like the Eastern Synod of the Reformed Church in the United States has its background in European history and in several generations of American Colonial history. The Coetal period of the Reformed Church in the United States was not only of local significance but was related to the international life of the more friendly aspects of the eighteenth century, although the Seven Years' War complicated inter-continental relations and hindered communications between Holland and Switzerland with the Churches of America.

The spirit of American Independence after 1776-1783 had its effect on the Churches. Hence the separation of the Reformed Church of the United States from the leading strings of the Synods of Holland.

From 1793 to 1942 the Eastern Synod had a separate and independent existence. In keeping with the trend of the times, following the first World War, the Reformed Church in the United States entered upon an organic union with the Evangelical Synod of North America in 1934, and a readjustment of all the judicatories of both branches of the newly constituted Evangelical and Reformed Church was made necessary. Since then the Eastern Synod of the Reformed Church has continued to meet annually in order to adjust its affairs to the new situation.

At the 194th Annual Meeting of the Eastern Synod, held at Harrisburg, Pa., on May 13-14, 1940, the following action was taken: "Resolved that Dr. H. M. J. Klein be requested to write a history of the Eastern Synod; that Dr. Benjamin S. Stern be requested to write the chapter on the German Synod of the East; and that a committee of three be appointed as a Committee on Conference to consist of the President and the Stated Clerk of Synod, together with Dr. C. Nevin Heller, Librarian of the Theological Seminary at Lancaster."

In response to this request the "History of the Eastern Synod" has been prepared. In the nature of the case, the material incorporated in this volume had to be the result of a selective process. The writer's aim was to furnish a running commentary on the history of the Reformed Church, within the



varying jurisdiction of the Eastern Synod, to write a biography of an institution, describing its ancestry, birth, early struggles, mature problems and achievements and its concluding labors.

In this task he has felt free to make use of the researches of the men who have made a specialty of the eighteenth century history of the Reformed Church in the United States. My own boyhood days were spent in association with men who were personally identified with the founding of Marshall College in 1836, and whose love for their Church and their loyalty to their Synod was unmistakably a vital part of their life.

In the preparation of this work, whose limitations no one knows better than the writer, I wish to acknowledge my indebtedness to Herbert B. Anstaett, the Curator of the Historical Society of the Reformed Church in the United States, with its headquarters in the Fackenthal Library of Franklin and Marshall College, Lancaster, Pa., to Dr. J. Rauch Stein, the Stated Clerk of the Eastern Synod, to the other members of the Committee on Conference, and to many members of the Eastern Synod whose encouragement and excellent suggestions have been of great value in the preparation of this book.

H. M. J. K.

Franklin and Marshall College, Lancaster, Pa.

August 11, 1942

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# INTRODUCTION

## THE SYNOD IN THE REFORMED CHURCH

THE origin of the Synod in Reformed Church polity can be traced back to Zwingli. The first Synod of the Reformed Church in the Reformation of the sixteenth century was instituted in Berne, Switzerland in 1528. Its purpose was to ascertain the sentiments of the congregations through their delegates, with regard to the Reformation. The first regularly organized Synod of Berne, consisting of 230 clergy of the canton, met four years later. After the original meeting of the Synod of Berne, Zwingli organized semi-annual Synods in Zurich, under the management of the civil authorities. The members of these Synods were ministers, although representatives of the government were also included. According to Goebel's "History of Christian Life in the Westphalian Church," the purpose of these Synods was "that all ministers of the Church might confer and take action, before nine members of the Council, in regard to such matters pertaining to ministers and the Churches as necessity required in order that any offenses might be avoided or removed." Any minister was permitted to present a case, and any layman could bring a complaint or charge against the ministers on account of doctrine or life. Max Goebel, in his epoch-making study of the Reformation period, says that the most important business transacted by the Synod was to examine carefully the doctrine and mode of life of each of the pastors and to exercise brotherly admonitions as circumstances might require. Henry, in his "Life of Calvin," says that Zwingli's outline of Church polity included first, the choice, appointment and ordination of ministers; secondly, their doctrine and life; and thirdly, the assembling of Synods.

The restoration of the office of Elder and his place in the Synod came through Calvin. In Calvin's system there were at first weekly meetings of the ministers to preserve the purity of doctrine. In addition to the weekly conferences, there were quarterly meetings which were more like a Synod. The Elders in Geneva were drawn from a Civic Council, not from the congregations. In some of the cities in the Palatinate, Synods were composed of all the ministers and a limited number of laymen.

In 1559 there was formed a general Synod of the Reformed Churches in Paris in which consistories were represented, and which was independent of the State. "The congregations were united first in Classes which met four times a year; these in district Synods which met twice a year; and finally all in a general Synod which met once a year. This was the Reformed system



of government. Through the Classes and the Synods, the Church governed itself through deputies. The Classes were composed of the ministers of a given district, each one accompanied by Elders who were elected by the consistories as the representatives of the people. The General Synod, which had ultimate authority, was composed not of delegates from the Classes, but of ministers and elders from all the congregations. The President of the General Synod was chosen by a plurality of votes, with no other power but to preside over the proceedings. Ministers and elders were on an equality in the Synod, except that an elder could not be chosen President."

Calvin wanted a permanent President of Synod; Beza wanted the office to be held by a regular succession of newly chosen ministers. Dr. Henry says that in the First Synod of Paris a strong protest was made against a permanent President, and there was a strong advocacy of the principle of the parity of the ministry.

The Reformed Churches in Holland and Westphalia made up of refugees held their first Synod secretly in 1563. The General Synod of the Churches of the Netherlands was held in Antwerp in 1566, when the Belgic Confession of faith was adopted. Then came the Duke of Alva, scattering the refugees once more, but they held their second General Synod in Wesel in 1568, and through this Synod the National Church of the Palatinate and the Netherlands was established. The Wesel Synod designated the four classes of officers in the Church—Ministers, Doctors or Teachers, Elders, and Deacons—and defined the duties of each of them in detail. An interesting custom was established by the suggestion that before the service begins an Elder or a Deacon shall read a chapter from the Holy Scripture so that there may be no temptation to engage in idle conversation in the Church. Classes and Synods were to meet not at one location all the time, but were to go from place to place so that one Church might not have prominence over others. These customs projected by the Synod of Wesel were fully confirmed by the Synod of Emden in 1571 to which a large number of representatives came from a wide area to fully organize the Church—"to order the weekly assemblies of the consistories, the quarterly or semi-annual meetings of the Classes, the annual meetings of the provincial Synods, and the convocation of the General Synod every two years," Max Goebel, in his "History of the Christian Life," tells how these meetings were conducted. As translated and paraphrased by Dr. Henry Harbaugh, the following method was pursued. "In the Classes they first elected a President, then one preached a sermon which was discussed by the rest. Then followed a careful visitation of the congregation in the midst of which they had met. Then followed action on any business presented; discussion of such important points as were suggested by the President; and lastly, the election of delegates to the Pro-

vincial Synod, a like number of ministers and elders. In the Provincial Synods, they acted first on matters of Doctrine; second, on Discipline; and then, on Miscellaneous matters. Such was the system of government which was inaugurated at the Synod of Emden, which proved a great power for good in all the regions over which it extended then, and spread afterwards." (Goebel, Vol. I, p.p. 311-318)

In the Palatinate, the system of Church polity was somewhat different. There too the Church was brought under Classical and Synodical Church government. Olevianus at first organized Synods composed of ministers without elders. From the Synod of Emden in 1571 to 1610 the Churches of the Rhine provinces were under the care of the Netherland Synod. In 1610 these provinces organized their own General Synod including four Provincial Synods, an organization which continued for several hundred years, and which became the model for the Reformed Church in all subsequent time. Harbaugh interprets it in this wise: "From its General Synod the power of government descended in beautiful gradation and attenuation through the Provincial Synods, and their subordinate Classes and Consistories, to the individual member—uniting in a way that made all bondage impossible, the firmest authority with the very highest freedom—the freedom under law." A congregation was not independent but existed only as a member of a higher unity through the Classes, Synods and General Synod. In all the judicatories of the Church, the congregations had to be represented by Elders. If a minister came to Classis or Synod without his Elder, the congregation was censured or the minister was not admitted into the body. The authority of the Elders was equal to that of the ministers in all the judicatories of the Reformed Church.

The organization of the German Reformed Synod in America followed, in large measure, the European model. From 1747 to 1793, it was known as the Coetus. The Synod organized in 1793 remained one body until 1819, when it was subdivided into eight Classes. The Classis of Ohio became the Synod of Ohio in 1824. As the Church extended, new Synods were created by the original Synod of the Reformed Church, which retained the name of Eastern Synod—or the Mother Synod of the Reformed Church in the United States.

In 1863, the original Synod, later known as The Eastern Synod, and the Ohio Synod formed the General Synod. The old Mother Synod and her daughter, the Ohio Synod, were subdivided until the Church had eight Synods in the United States, viz. the Eastern, 1793; the Ohio, 1824; the Northwestern, 1867; the Pittsburgh, 1870; the Potomac, 1873; the German Synod of the East, 1875; the Central Synod, 1882; the Synod of the Interior, 1887. A Southwest Synod had been formed which later merged with the

Synod of the Interior to form the Mid-West Synod. The Central Synod merged with the Ohio Synod in 1924. The German Synod of the East also merged with the Eastern Synod. When the Reformed Church in the United States merged with the Evangelical Synod, there were six Synods consisting of 59 Classes.

From 1747 to 1940 the old Eastern Synod maintained its identity. It represented for one hundred and ninety-five years all that was best in Reformed Church government, and has a heritage that is worthy of permanent record. It embodied the finest traditions of the Church that came down to us from the days of Zwingli to our own time.

## PART I

# CHAPTER I

## THE EARLY HISTORY OF THE REFORMED CHURCH

1710-1746

THE Reformed Church owes its beginning to the religious revolution in 16th century Europe known as the Protestant Reformation. Under the leadership of Ulric Zwingli in Switzerland, John Calvin in France, Martin Bucer in the free city of Strasburg, the Elector Frederick of the Palatinate, the scholars Olevianus and Ursinus, a new and distinct form of church doctrine, cultus, and government was developed at a time of great religious, social, and political upheaval. These men, and others like them, founded the Reformed Church on a simple, scriptural, spiritual basis.

Switzerland is the original home of the Reformed Church. From there it entered France and produced the old Huguenot Church in the land of John Calvin. From there it went to Holland, the country of refuge for the persecuted and oppressed of all times. Finally after the conversion of Elector Frederick the Third, the Reformed faith was received in the Palatinate. It spread to the countries of northern Europe, and as persecutions developed in the 16th and 17th century, the followers of the Reformed faith spread far and wide.

The transit of the Reformed idea of religious life and service came to the Western Hemisphere first from Holland. In 1628 the Rev. Jonas Michaelius, a graduate of the University of Leyden, and a minister of the Church of the Netherlands, came to the island of Manhattan under the provisions of the West India Company to minister to the spiritual needs of the Dutch community there. With him came a wife and three children. Shortly after his arrival, Michaelius formally organized a church with Peter Minuit, colonial governor, as elder, and two deacons to visit the sick. At the first celebration of the Lord's Supper there were present fifty French, Walloon, and Dutch communicants.

Almost a hundred years after the Reformed Church of Holland was organized in Manhattan, there came to the region around Philadelphia, Domine Paulus Van Vlecq, who organized the Dutch and German people of Whitemarsh into a congregation on June 4, 1710. This Whitemarsh congregation met in the house of William De Wees "which stood near the crossing of the Philadelphia and Reading turnpike and the Wissachickon." This organization became a Dutch Reformed Congregation for a few months and was later admitted into the Presbytery of Philadelphia. Still later the Con-



gregation was reorganized, and the Rev. Peter Henry Dorsius came from Holland to take charge in the year 1737. This Dutch Reformed Congregation became a member of the Coetus of Pennsylvania until 1772 when it was transferred to the Dutch Reformed Coetus of New York.

Meanwhile, the Huguenots were coming from France by the hundreds and making their way through incredible hardships to the hospitality of the New World. After the Revocation of the Edict of Nantes, in 1685, when it became unlawful to worship in the Reformed faith in France, and pastors were ordered to leave the country in fifteen days, and parents were forbidden any longer to instruct their children in the Reformed faith, the heroic Huguenots fled to England, to America, and to the ends of the earth. In New York the Huguenots worshipped with the Dutch, but they became so numerous that in 1652 the consistory of the Dutch Reformed Church made special provision for them. The Huguenots organized Reformed congregations at points scattered from Boston to Charleston. In the province of Pennsylvania, the French and Waldensian refugees were gradually absorbed by the church organizations formed by pioneer Reformed and Lutheran people in the early part of the 18th century.

According to Henry Melchior Muhlenberg's Report to Halle of July 9, 1754, "large numbers of German immigrants crossed the Atlantic and settled in this western land at the opening of the eighteenth century. They settled here and made use of the freedom which we enjoy in matters of religion according to the laws of William Penn. In the first period, viz., 1680 to 1708, some came by chance. In the second period, 1708 to 1720, the great exodus from the Palatinate to England took place, and a large number of people were sent by Queen Anne to the Province of New York, some of them coming to Pennsylvania. They brought with them devotional books, Arndt's *True Christianity*, sermon books, and hymn books. There was not much interest shown for building churches or purchasing land for such buildings.

"At the end of this period, 1720, a number of High Germans arrived who had a deep hatred or disinclination of the Church. They were the so-called Sect people.

"In the third period, 1720 to 1730, the number of Evangelical Christians from the Palatinate Wurtemberg, Darmstadt, and other places increased largely.

"Some of those who came in this period brought preachers along. They received books and assistance for schools and churches from Holland. At this time and later they brought some schoolmasters along with them. These read sermons but soon imagined that they were able to officiate as ministers

and dispensed the sacraments. Thus was the province peopled more and more with Englishmen, Scotch, and Irish, as well as with German Lutheran and Reformed people."

According to Dr. William J. Hinke, in his *Pennsylvania German Pioneers*, the first ship of which a record has survived bringing a large number of Germans was the ship "America," which landed at Philadelphia on August 20, 1683, and which brought Francis Daniel Pastorius and others from Rotterdam and Gravesend. It was in this period that the Mystics, the Mennonites, and the followers of Pastorius and Kelpius arrived and found freedom of worship in Pennsylvania.

In the second period, from 1710 to 1720, the Swiss Mennonites settled near the head of the Pequea Creek in Lancaster County. On the ship "Mary Hope" which landed in Philadelphia on September 23, 1710, there came to Philadelphia, Samuel Guldin and his family. He was a Swiss pietist, who had been deposed by the church authorities of Berne because of his pietistic tendencies.

He had no part in the organization of the Reformed Church in the United States. He did not belong to the Coetus, and yet he was probably the first German Reformed minister in Pennsylvania. When he arrived in America with his wife and four children, he wrote a remarkable letter which tells us in detail the nature of an eleven weeks ocean voyage from London to Philadelphia at the opening of the 18th century. There were a number of Swiss and Germans in Pennsylvania, but no other Reformed minister. Whenever opportunity was given, he preached for the Reformed people as they gathered in houses and barns and groves.

The first Reformed Church was built in Germantown in 1719, and Guldin occasionally preached there. If Samuel Guldin had been an organizer, he might have become the founder of the Reformed Church in the United States. He did not organize any congregations. It was left for two pious laymen, John Philip Boehm and Conrad Templeman, to do that work. Guldin died in Philadelphia in 1745 at the age of eighty-one.

The real Founder of the Reformed Church in the province of Pennsylvania was John Philip Boehm. He was a most interesting character and a valiant defender of the Reformed faith. For twenty-four years he labored in one field of service in this country as a pioneer missionary.

John Philip Boehm, the son of a Reformed minister, was born at Hochstadt, Germany in 1683. He became a schoolmaster of the Reformed congregation in the city of Worms at the age of twenty-five. In 1720, at the age of thirty-seven, he landed in Pennsylvania, where he found a goodly number of Reformed people scattered all through the southeastern part of the pro-

vince. For several years he served the people as reader and conducted services for them. The Reformed people migrating into Pennsylvania were unable to provide themselves with ministers and had to be content with services conducted by a layman. They urged Boehm to seek ordination and become a minister, but he declined. Eventually, he consented to be ordained as a regular minister, protesting before God that he could not justify his refusal of so necessary a work.

In one of his reports he wrote:

"They resolved once more urgently to request me, although for full five years I had declined to do so that I would become their pastor. This was so touchingly represented to me by two of their number that our hearts melted together, in tears, and in the name of all the people it was pressed upon my conscience whether I had the courage to answer for it at the last judgment if I should leave them thus without help and allow so many souls to remain scattered among all kinds of sects of which the country is filled. I thought indeed that it would be better for me if I could escape this yoke and support my family with work and agriculture, but I was convinced by my conscience that I could not do otherwise. I allowed myself therefore to be persuaded to this work."

Before he was ordained, he began to preach regularly and administered the communion. On October 15, 1725, forty members communed at Falkner Swamp; in November, thirty-seven communed at Skippach; and on December 23, 1725, twenty-four members communed at Whitemarsh. These communion services were the real beginning of regular Reformed worship in Pennsylvania.

He organized these congregations and prepared for them a constitution in 1725, known as the "Kirchen Ordnung." This constitution prepared by John Philip Boehm was revised and approved by the Classis of Amsterdam in 1728, and later became the pattern for the guidance of Reformed Congregations throughout the eighteenth century.

The labors of John Philip Boehm in organizing congregations among the members of the Reformed Church were spread throughout the whole region of southeastern Pennsylvania, in which are now included the counties of Philadelphia, Bucks, Montgomery, Northampton, Lehigh, and Berks.

Meanwhile, in the region known as Conestoga, lying west of the Octopora, in what was Chester County up to the time of the formation of Lancaster County in 1729, another layman known as the "pious tailor" Conrad Templeman, became a reader to the scattered adherents of the Reformed faith. He wrote later:

"The Church in Canastota had its origin in the year 1725, with a small



gathering in private houses, here and there, with the reading of a sermon, with singing and prayer, on all Sundays and holidays, but for want of ministers without the administration of Holy Baptism and the Lord's Supper."

The people of the Conestoga region were very anxious to have Templeman as their pastor, but he declined. Later, he moved to Lebanon County, was ordained, and founded a number of churches.

The Reformed people in the Lancaster region invited John Philip Boehm to organize them into regular congregations. He describes the beginning of his work in the Conestoga Valley in a letter to Holland:

"This district of Conestoga is very extensive. The first congregation which was fathered here I call 'Hill Church' (Bergkirch); it is situated in the center. I served it according to their call to come to them twice a year; for the first time in the year 1727, on the 15th of October, and there were present 59 communicants, as this was the first time that a Reformed communion service had been celebrated in the Cannestoga valley."

The beginning of the Reformed Church in the Conestoga region is also described by Templeman in a letter to the Synods of Holland: "The church at Chanatocka had its origin in the year 1725 with a small gathering in houses here and there. Thereafter Dom. Boehm served them, at first voluntarily at the request of the people, later, after being fully ordained, he administered baptism and communion to them for the space of two years upon a yearly call, although he lived a distance of twenty-one hours (about 63 miles) away from them, being satisfied with their small voluntary gifts. Subsequently he also established a church order (constitution) among them."

Boehm remained a layman and preached as a layman from 1725 until November 1729 when he was ordained to the ministry by a Committee of the Dutch Reformed Church in New York City. His ordination was due to a conflict which developed between himself and the Rev. George Michael Weiss.

In September 1727, there arrived in Philadelphia, the ship "William and Sarah" bringing to Pennsylvania one of the first ordained Reformed ministers in the province. He came as the leader of a colony of four-hundred Palatines, who shortly after their arrival signed an oath of allegiance to George II, King of England. The Rev. George Michael Weiss was a strong character with aggressive qualities. With the energy and enthusiasm of youth, he proceeded to take charge of various Reformed settlements and organized the Reformed people into regular congregations. Within three weeks of his arrival he visited the Goshenhoppen region and administered the Lord's Supper there. A week later he preached at Skippach, and then at Philadelphia where he organized a regular congregation. In the same year, 1727, Weiss

organized the congregation of Germantown. Then he visited the Oley valley and baptized some Indian children.

When George Michael Weiss found that John Philip Boehm, a layman, was preaching to the Reformed congregations he declared that Boehm's methods were not according to church law. He visited the communities in which Boehm preached and tried to persuade the people to renounce the ministry of one who was "not fit to administer the sacraments." He warned the people against Boehm and offered to hold communion services. On October 2, 1727, in a letter to a friend, Weiss declared that he could not recognize Boehm as a Reformed teacher and preacher, until he had submitted to an examination, and had been regularly ordained, which he declared he would never be able to do. To add to the provocation, Weiss ordered Boehm to appear before the Presbyterian minister of Philadelphia, the Rev. Jedidiah Andrews, for examination as to his fitness to conduct religious services.

The conflict between these two men came to an open rupture at Skippach, where Weiss organized a separate congregation, although Boehm continued to preach to his own group. The friends of Boehm attacked the validity of the ordination of Weiss. In a letter to Heidelberg requesting a copy of his certificate of ordination, Weiss complained to the Church Council of the Palatinate concerning the condition of religious and ecclesiastical affairs in Pennsylvania. Then the upper consistory of the Palatinate wrote to the Synod of South Holland asking aid for their fellow religionists in Pennsylvania. Thus the sorry condition of the Reformed people of Pennsylvania was brought to the attention of the Reformed Church of Holland.

The reply of the Synod of South Holland was favorable to the request of the Consistory of Heidelberg. "A letter was read by the president, written by the Great Consistory of Heidelberg, in which a request was made for a charitable contribution towards the building of a church in Pennsylvania for our fellow-believers, who have removed thither, inasmuch as they are compelled to hold their divine services under the blue sky." From this time, July 6, 1728, until 1792, the Reformed Churches of Pennsylvania were closely linked to the Reformed Church of Holland.

The difficulty between Boehm and Weiss was settled to the satisfaction of all concerned. The friends of Boehm persuaded him to be ordained. His leading elder, William De Wees, accompanied Boehm to New York to confer with several ministers of the Dutch Reformed Church, who advised them to write to the Classis of Amsterdam requesting the legalization of the ordination of John Philip Boehm by the ministers in New York.

This petition signed by the Consistories of the Reformed Churches of Falkner Swamp, Skippach, and Whitemarsh, and addressed to the Classis



of Amsterdam is so fine that we venture to quote a part of the English translation. It shows the earnestness of the members of the Churches and thoroughly vindicates Boehm of any insincerity or irreverence.

"To the Reverend Classis of Amsterdam:-

We, the undersigned, Elders of the Christian Reformed Congregations at Falkner's Schwamp, Schip Bach and Wit Marche, situated in the Province of Pennsylvania, in America, under the crown of Great Britian, find ourselves, in the name of our congregations under absolute compulsion and obligation, to have recourse to your Reverend Body, to lay before you the need and perplexity of ourselves and our congregations, and to entreat you to honor us with your Christian help by means of an ecclesiastical resolution, which will tend to our rest and the upbuilding of Reformed worship in this far-off region of the world.

This is the situation: Finding ourselves in great perplexity, the congregations commissioned us to consult regarding our affairs with some of the Dutch Reformed ministers, who, we heard, were to be found in the neighboring provinces . . .

When we had spoken with them, they advised us to betake ourselves to the Reverend Classis of Amsterdam for Christian aid, and to lay bare to them our perplexing condition in all sincerity and in necessary detail, and to submit to the ecclesiastical resolution which they should communicate to us regarding this matter. This advice of the said ministers was gratefully accepted by our congregations. Hence, we take the liberty of appearing with this, our letter, before your Reverend Body, and lay before your Reverences our embarrassment.

In this widely extended region, Pennsylvania, where the first settlers bearing the name of Christians were *Quakers*, and whither men of all sorts of opinions have repaired, about eighteen years ago (1710) there came from time to time, here and there, widely separated from one another, some of the Reformed religion, from different parts of Germany and other places, as also some few from the neighboring provinces of New York and New Jersey, etc. These, having increased in number, in order not to fall into the errors of those among whom they dwelt, induced and encouraged each other to hold religious services on each Lord's Day, etc., according to the doctrine and Church Order of the Reformed Church, as far as it was known to them.

Indeed, as early as the year 1720, there came over to us Johan Philips Boehm, who, according to his testimonials, had faithfully discharged his office as schoolmaster and precentor in Worms, a city of Germany, for about seven years in succession, and was compelled to emigrate by the persecutions of the Papists on account of the Reformed religion. Shortly after his arrival,

some of the neighbors established a religious gathering in which the said Johan Philips Boehm, as Reader, maintained the ministry of the Word, to the best of his ability and to the great satisfaction of the people, for five years (1720–1725) in succession, without receiving any compensation for it. Afterwards (since we were very desirous of enjoying the Seals of the Holy Covenant, which we had not been able to secure in this far-off region according to the custom of the Reformed Church, and for want of which some had resorted to Dissenters) he was at various times urgently entreated by all the Reformed people residing here or in this vicinity, to take upon himself the office and service of a minister, which he steadfastly refused, yet meanwhile constantly persevered in maintaining to general edification the exercises of religious worship as a Reader.

But the Reformed people in this widely-extended region, having increased to the number of fifty men, strongly urged upon him (since they were a poor people living far from all Reformed congregations) to assume the office of a minister among them in the fear of the Lord, although he was not authorized to do so by any Reformed Classis—which authorization we did not then know to be so absolutely required as we now understand. But he, recognizing the weighty importance of such an office, entreated them to excuse him, alleging also that he had a family to support by the labor of his hands. Nevertheless, they all continued from time to time to urge this on him and, on their own initiative, offered and promised their support by voluntary contributions, according to their ability, however small that might be. They also assured him that he could not justify before God his refusal of assuming so urgent a work, since this, their unanimous request, was considered by them to be as lawful a call as was ever made upon any one, and they thought that this was sufficient, because they were far away from any Classis.

Thus, Reverend Classis, we confess that we at last prevailed upon Johan Philips Boehm to take upon himself the ministry among us in this widely extended region, without any other salary than was voluntarily given him, and to conduct himself in his service in no other way than according to the doctrine and Church Order of the Reformed Church. To that end that all might be done in an orderly manner, a draft of a Church Order was prepared by Johan Philips Boehm with the help of the consistories, to be maintained by us in harmony with the constitution of the Reformed Church. This was read before the whole congregation and subscribed by all individually. Thus divine service has been faithfully and zealously maintained by Johan Philips Boehm as minister, for the space of three years (1725–1728), with much edification in all three congregations.

But last fall some objection began to be made to the ministry of Do.

Boehm, because he has not received a regular ordination by the Church. This compelled our congregations to give further consideration to the matter. Now we, the undersigned members of the Consistories together with all the members of the congregations, appointed two of the most capable persons among us, as Commissioners, and sent them upon this important business to the Reformed churches in the neighboring,—but oh, how distant—provinces to seek advice of judicious ministers for our direction; namely, what should or could be done to uphold the lawfulness of Mr. Johan Boehm in ministry among us.

We hereby respectfully submit to your Reverend Assembly the weighty reasons of our wish, desire and longing in this matter.

Johan Philips Boehm has borne himself so judiciously in the discharge of his godly office, not only in reference to the doctrine of the Reformed Church, but also in reference to his life, that we have not the least complaint to make against him; but on the contrary are obliged heartily to love and honor him. Through this condition of affairs all offense and scandal is daily more and more removed and the pure doctrine of the Reformed religion in accordance with the Church Order of Holland and according to our ability, is from day to day, the longer the more, spread and confirmed among us, in this wild American region.

Our three congregations, which are yet small and poor, namely at Falkner Schwamp, Schip Bach and Wit Marshe, the largest of which consists of only twenty-four men, the second of about twenty, and the smallest of not more than fourteen, are spread out more than sixty English miles from each other and are distant full one hundred and seventy miles from New York . . .

However, notwithstanding all this (which we ask the Reverend Classis to take to heart), Mr. Boehm declares with us through this letter sent to you that he is willing and ready to submit fully to your Classical resolution, if the Classis deem it necessary for him to leave his ministerial office (which he did not in the least seek of himself, but which burden was pressed upon him by all unanimously) and to return to his secular calling and confine himself to the service of a Reader, to which he was called. By his acts he has only sought to satisfy his conscience, the more so because the love of the people has daily increased from the beginning of his service till now, and the congregations themselves have also grown from day to day. But, perhaps, if God should spare Mr. Boehm to us a little longer, he might be the instrumentality of bringing us to such a condition, that upon his death we might be able to call a minister from Holland. But we fear that if he should be compelled to give up his ministry now, we would fall into a much worse con-

dition than we were in before, as we, Reformed believers, are few and poor and widely scattered in this wild and distant region of the world.

Nevertheless, we submit the whole question to the wisdom as well as to the pious and salutary resolution of the Reverend Classis of Amsterdam. And we request your Reverences most submissively, with persistent prayer, that your answer may be sent to us by the first opportunity . . .

To this end, as for the well-being of God's House in general, may our gracious heavenly Father, in the Lord Jesus, and through the Holy Spirit, abundantly bless your beloved persons, families and holy service, Such is the hearty wish and prayer.

Reverend Fathers and Brethren in Christ, of your humble petitioning servants, brethren, yea children in the Lord, the Consistories of the three Reformed congregations at Falkner Schwamp, Schip Bach and Wit Marche.

In the name of all

(signed by each with his own hand)

Pennsylvania,

July, 1728.

WILLIAM DE WEES,  
ISACK DILBECK,  
GEORG PHILIP TOTTERER,  
FREDERICK ANTES.  
JOH MEYER,  
JAC. MEYER,  
GABRIEL SCHUILER,  
JOH. BERKENBEIL,

SEBASTIAN REIFSNYDER,  
LUDWICH KNAUWS,  
LAURENS BINGEMAN,  
JOH. REVENSTOCK,  
GEORG KLAUER,  
LEONHARD SPERR,  
JOH. STEPHAN ULRICH,  
JOH. LE FEVRE.

The reply of the Classis of Amsterdam stated that the ministerial acts of Boehm should be considered legal, and that he should be ordained by one of the ministers of New York. Before his ordination, however, he should accept the Heidelberg Catechism and the Formulas of Unity of the Synod of Dort. When this answer came to the congregations served by Boehm, there was great rejoicing. Boehm wrote to the Classis of Amsterdam: "We could not receive this letter without tears, because of our surprise and heart-thrilling joy, considering that the Reverend Classis had so graciously listened to the prayers of us poor people."

Three delegates, one from each of the congregations went with Boehm to New York—Frederick Antes of Falkner Swamp, Gabriel Schuiler of Skip-pach, and William De Wees of Whitemarsh. The ordination of John Philip Boehm was performed in 1730 by Domine Henricus Boel and Domine Du



Bois in the Dutch Reformed Church in New York. George Michael Weiss was present at the ordination, and reconciliation speedily followed. Weiss recognized Boehm as a lawfully ordained minister, and promised to give up Skippach, and allow Falkner Swamp and Whitemarsh to be administered by Boehm. Weiss was to have charge of congregational affairs in Philadelphia and Germantown.

After several visits to Holland in the interest of the American Churches, Weiss accepted a call in Schoharie County, New York. He labored in various sections of New York State until 1746. Then he returned to Pennsylvania and became pastor of the Goshenhoppen Charge consisting of the congregations at Old Goshenhoppen, New Goshenhoppen, and Great Swamp. He died in 1761 and was buried at New Goshenhoppen.

Meanwhile, in the third and fourth decades of the eighteenth century, Templeman, Boehm, and some regularly ordained ministers who were sent from Holland, were organizing new congregations.

In the Conestoga region under Templeman, the single preaching station known as the Hill Church had been increased to three by the addition of Cocalico, near Ephrata, and Lancaster. He preached in many places in Lebanon and Lancaster counties. He was ordained in 1751 at the age of 59. He had preached more than a quarter of a century as a layman.

During this time, Boehm continued to found new churches and to visit those already established. In one of his letters of 1744 he says that for eighteen years he had travelled on horseback over a hundred miles every month. He was indeed a pioneer missionary and a circuit rider in the strict sense of the term. Someone has reckoned that Boehm's journeys on horseback would have taken him around the globe. In the old church record of the Egypt congregation, Boehm on September 23, 1734 is shown to have performed the first baptism. In his reports to the Synods in Holland, Boehm mentions the congregations he founded.

The list of Churches that owed their existence to John Philip Boehm would run as follows:

In 1725, he founded Falkner Swamp, Skippach, and Whitemarsh

In 1727, Conestoga, the older Tulpenhocken, and Philadelphia congregations

In 1734, Egypt

In 1735, Cocalico

In 1736, Oley

In 1738, The second Tulpenhocken

In 1742, St. Luke's at Trappe

In 1746, Coventry

In 1747, Boehm's Reformed Church at Whitpain



While the Founder of these congregations was trying to bring order out of chaos, considerable confusion continued to prevail in the church life of the first half of the eighteenth century in Penn's colony. This was due partly to the rivalry which developed between the representatives of the established churches and the groups known as the "sects," who were associated with the Anabaptist movement in Europe. In 1730, there arrived in Philadelphia John Peter Miller, the son of a minister in the Palatinate. The new immigrant was a man of extensive learning. He had a university training, used Latin as a native tongue, and was well versed in a half-dozen modern languages. He was ordained to the ministry by three Presbyterian pastors in Philadelphia, and preached in Philadelphia, Germantown, and Skippach; then he went to the Goshenhoppen region "where he opened the oldest Reformed Church record still in existence in June 1731." Then he preached in the Lancaster region, probably at Muddy Creek and Seltenreich. He preached at Tulpehocken and became acquainted with Conrad Beissel, the leader of the Seventh Day Adventists, whose headquarters were to be found in the Ephrata Cloisters. Beissel, who was known in the colony as "Friedsam," a mystic who was the founder and leader of the "Order of the Solitary," succeeded in turning John Peter Miller and a number of families connected with the orthodox church system into the ranks of the Solitary. Miller was baptized by the new order in April 1735, and for more than sixty years was known as Brother Jaabez, the leading spirit of the Ephrata community.

Naturally the conversion of John Peter Miller was the occasion of considerable perplexity to church people of the province. The Reformed folk turned to Boehm for advice and help. For several years after Miller entered the Ephrata Cloisters, Boehm entered upon a second ministry in Lancaster County, probably to counteract the consternation created by the action of John Peter Miller.

In September 1731, an ordained minister by the name of John Barthomew Rieger, educated at Heidelberg and Basle, was commissioned by the authorities of the Palatinate for service in America. He was pastor at Philadelphia, Germantown, and Skippach for several years and later became pastor of the Reformed Church in Lancaster, Pennsylvania. At the same time, he served the congregations at Seltenreich and Schaefferstown. After a visit to Holland where he studied medicine in the University of Leyden, he returned to Lancaster to practice medicine and to continue ministering to several congregations for several years.

In this same period of confusion we have coming to America from the canton of Zurich, Switzerland, two members of the Goetschius family,

father and son, accompanied by a colony of four hundred persons. They sailed from Rotterdam and arrived in Philadelphia, May 1735. The father died shortly after his arrival. The son, John Henry Goetschius, became a boy preacher. In the records of the New Goshenhoppen Church, he says that he preached at Skippach, Old Goshenhoppen, New Goshenhoppen, Swamp, Saucon, Egypt, Macedonia, Mosillem, Oley, Bern, and Tulpehocken. He later joined the Dutch Reformed Church on Long Island and Hackensack, New Jersey. His brother-in-law, John Conrad Wirtz, succeeded him in the churches now included in Northampton and Lehigh Counties. He also served the Reformed Church in York, Pennsylvania, for two years (1761-1763), building a new church at that place.

In 1741, Count Zinzendorf, founder of the Moravian Church, arrived in Philadelphia. He arrived to unite the denominations in the land of Penn into one religious body which was to be known as the "Congregation of God in the Spirit." He had a unique plan of union. The members of each denomination were to remain in a circle or "trope," and all the tropes were to be connected with the Moravian Church as a controlling center.

Shortly after his arrival, Zinzendorf went to Oley where he met a kindred spirit in the person of John Adam Gruber. It was a prominent member of the Reformed Church, Henry Antes of Falckner's Swamp, who brought the Zinzendorf idea into open conflict. Henry Antes had entertained George Whitefield in 1740 who had influenced him greatly. When Count Zinzendorf made the acquaintance of Henry Antes, they soon formulated a plan of union. Antes issued a call for a meeting of Christians to be held on New Year's Day, 1742, in Germantown, in order to see how near all could come together in fundamental points. The result was the organization of the "Congregation of God in the Spirit." Eight different church groups were represented. After a number of conferences the organization was fully established at the house of John De Turck in Oley. Zinzendorf, on the strength of the authority given him by this movement went ahead and ordained Reformed ministers.

One of the most ardent followers of the Zinzendorf idea was the Rev. John Bechtel, who ministered to the Reformed congregation at Germantown, which had built a church on Market-Square. In Bechtel's church, Zinzendorf preached his first sermon, and directed that Bechtel, who was a wood-turner by trade, should be ordained by Bishop David Nitschmann, and that he should labor with the Reformed people as an overseer over all the Reformed Churches in Pennsylvania. This was too much. When Zinzendorf wrote to Boehm and told him of this plan, and further suggested that Boehm should submit to the authority of Bechtel, a dissension followed. Bechtel was dismissed from his pastorate.

The most important Reformed minister associated with the Zinzendorf movement was Jacob Lischy. Shortly after his arrival in America in 1742, he was commissioned by Zinzendorf to labor among the Reformed people of Lancaster County. In the following year, he was ordained by Bishop David Nitschmann. By 1743 he was serving at least ten different Reformed congregations—Swatara, Quitopehilla, Muddy Creek, Cocalico, Donegal, White Oak, Vincent, Bern, Heidelberg, and Blue Mountain. As the pastor of the Muddy Creek congregation he began what is one of the oldest records still in existence in the Reformed Church. Among the signers of this record opened on May 19, 1743, we find the name of John Michael Amweg, one of the progenitors of the Omwake family. Then Lischy crossed the Susquehanna and organized the York and Kreutz Creek congregations in 1745. He signed himself frequently as the "Pastor of the Churches beyond the Susquehanna."

Theologically he was as unstable as water. He constantly wavered between loyalty to Zinzendorf and the position adopted by those who were "echt Reformirt." We need not go into the controversies in which he was engaged up to the time of his death in York in 1781.

The Zinzendorf movement, however meritorious it might have been in its original conception, resulted in countless painful controversies and served only to add to the confusion. Boehm published against the movement a letter of warning which evoked several publications of an acrimonious character.

For a time the "Congregation of God in the Spirit" held a series of Synods, one group of which was known as the Reformed Collegium, but before long the organization was completely Moravian. Michael Schlatter and Henry Melchior Muhlenberg came to America for just such a time as this, and brought order out of the conflict, controversy, and confusion that had prevailed between 1725 and 1746 among the Reformed and Lutheran congregations in the New World.

## APPENDIX

THE following are the *Church Ordinances* on the basis of which John Philip Boehm organized the congregations. They formed a congregational constitution which was adopted and signed by the individual members and thus became a model for the later constitutions of the church.

1. That all members of Consistory now in service in all three villages, shall be recognized and remain in their offices for their appointed term. Then all the members of the congregation shall, with the minister and the rest of the consistory, choose new members of consistory. But, at the same time, all the members of the congregation shall transfer, each to his own consistory, all power and right henceforth to choose the consistory from year to year by a majority vote; since through the increase and spreading abroad of the congregations, it is not practicable for all the members to meet just for this purpose.

The person chosen shall be propounded for three Sundays, each in his congregation, to see if any one makes any lawful objection; and if not, they shall be ordained on the third announcement. If it should happen, (as we hope it will not), that one or more of the consistorial persons should walk disorderly or create strife and division in the congregations, he or they shall be timely warned by the rest to give over such courses; and if they will not comply, they shall be put out of their offices; and others shall be chosen in their place out of such as have last been in service, and be regularly ordained and then serve. And so in case any one dies in office.

2. When any Elder or Deacon goes out of office, he shall be exempt for two years and then may again be chosen; or even earlier, if it is deemed necessary by the Consistory for the time being.

3. The Elders, Deacons, and all the members of the three villages acknowledge and desire to retain for their minister, Mr. Johan Philips Böhm, who hitherto has rendered service among them well and faithfully, according to the doctrine of the Reformed Church.

4. The Minister, Elders and Deacons, and the whole congregation shall determine the time when, on the Lord's day and other days, and the places where divine service shall be held.

5. The rite of Baptism shall always be administered, without a fee, at the close of worship. Besides the Elders, there shall be witnesses at the baptism, and this edifying custom shall not lightly be altered. The witnesses must be sound in doctrine and blameless in life.



6. The Holy Supper shall be administered twice a year in each place where public worship is maintained. No one shall be admitted thereto, unless upon confession before the Consistory, and evidence of an upright life, or upon proper testimonials from other Reformed Congregations, according to the Church order of the Synod of Dort, An. 1618 and 1619. All the members shall constantly, as they are able, attend worship and appear at the preparatory sermon; and they who neglect this shall be spoken to by the Consistory as they shall judge necessary. The old shall diligently instruct the young in the Reformed religion, and thereunto shall carefully provide for their hearing God's word in the preaching and in catechising; so that the youth also may come to the Lord's table. All the members of the three congregations shall have the right to commune in any one of them, no lawful hindrance existing, so long as they have the same minister.

7. The bread and wine for the Lord's Supper shall always be provided by the Deacons, who shall also collect and disburse the alms, and make faithful account of the same. The members of Consistory, whether Elders or Deacons, to whom the Church chest and property are entrusted, shall annually make account of their administration before the congregation, and for this purpose shall keep a true record of receipts and expenditures. And the account, when approved, shall be signed by the minister in the name of all as satisfactory.

8. In order to meet the necessities of the Church, the Deacons shall always collect the alms at the end of service.

9. If any member, male or female, fall into lewdness or other sins, such shall be under censure of the Consistory until they promise and give evidence of amendment.

10. The office and duty of the Minister shall be to preach the pure doctrine of the Reformed Church according to God's word, and to administer the Seals of the Covenant at the proper time and place, to adhere strictly to the Confession of Faith of the Reformed Church, to explain in order the Heidelberg Catechism, and to catechise, and with the Elders to exercise discipline. He shall not, without necessity, omit to hold service at the prescribed time and place, at Falkner's Schwamp, Schipback, and Wit Marche.

11. A Consistory shall be held at least every half year, and the Minister shall record all ecclesiastical proceedings in a book.

12. And if he should be inclined to go away, whether because called elsewhere or for other lawful reasons, he shall as soon as practicable give the congregations notice, so that they may not be left in distress, but may seasonably provide another suitable man. The Minister, also shall in all other things bear himself as becomes a true servant of Christ, under Him the Great Shepherd of the sheep.



13. The Ministers, Elders, and Deacons shall maintain a careful oversight of the congregation, and shall appear at the appointed time and place to hold consistory, nor omit the same without ample cause. They shall, to the best of their ability, faithfully execute the foregoing orders, each according to his office. Whoever knows of any offense committed by one of the Consistory or by any other member, shall feel bound in conscience to make it known, not through malice or hatred, but to remove scandal. The accused person shall not demand the name of his accuser, nor obstinately deny his proved faults, nor wickedly continue therein; such as do so shall be disowned as members of the congregation till they promise and show amendment of life.

And if any one allege anything against the doctrine or life of the Minister, or of any member of Consistory, or against any other member, they shall abstain from everything injurious or slanderous, and not avenge themselves, but refer the matter to the Consistory, who shall be bound to use all diligence to remove such scandal.

14. And as we hope that the Reverend Classis will in the speediest manner favor and help our Christian purpose in our sad condition, so we bind ourselves in the future to lay the new calls of a minister or ministers before your reverend body and await your decision; and further, to conduct ourselves with our present Minister according to such further orders as you shall deem useful for our congregation, according to the Hollandish Reformed Church order. And the newly chosen members of Consistory, from year to year shall, before entering upon office, with your approval, subscribe all this for the better performance of our promises, for ourselves and our successors. And in order that every one, according to his office and station, may strictly conform to the Hollandish Reformed Church order, the proposed orders with the amendments you may suggest, shall annually be read before the congregation at each new election or ordination of Consistory.

## CHAPTER II

### MICHAEL SCHLATTER FOUNDS THE COETUS

1747

WE have seen how the attention of the Reformed Church of Holland was first drawn to the needs of the German Reformed settlers in the colony of Pennsylvania through the appeals of George Michael Weiss and John Philip Boehm. The reports of Boehm to the Holland Synods in 1734, 1739, and 1744, give a clear statement of actual conditions and needs of the several congregations struggling to maintain themselves under the most difficult circumstances, not the least of which was the confusion and dissension created by irresponsible pietists. It was clearly a struggle to create and maintain church order, and establish some authority at a time when preaching vagrants frequently brought great discredit to religion.

Everything was needed if the Church was to be planted firmly in the New World. Ministers were needed, schoolmasters, church buildings, hymn books, schoolhouses, Bibles, catechisms. Above all, organization was needed to protect the Reformed people against imposters, fanatics, and schismatics.

It was under these sorry circumstances, as by the Providence of God, that Michael Schlatter appeared upon the scene—the man for the crisis. Commissioned by the Deputies of the Reformed Synods of South and North Holland to visit and organize the Reformed people into congregations, and to get the ministers already in active service in the colony of Pennsylvania to bring into existence a Coetus or Annual Synod composed of pastors and elders from the various charges. In other words, he was to be a general superintendent, visiting all the congregations and reporting their condition to the Synod of Holland. He was also to have a pastoral charge of his own.

When the Reverend Michael Schlatter presented himself in Amsterdam before the Deputies of the Synods of South and North Holland, they handed him his instructions. The duties assigned were as follows:

1. He was to visit the different settlements throughout which the Reformed sheep were scattered, to gather and organize them into churches where this was not already done, and where imperfectly organized congregations existed, to induce them to designate proper persons as Elders and Deacons, whom he was to ordain and install, and thus organize consistories—he was at the same time to preach to them on his visits, administer the Holy Supper, baptize their children, prepare proper church records, and record the names of the members and their baptized children.

2. He was to ascertain what amount each congregation could and would give annually toward sustaining a minister who should be sent among them, and take their definite pledge for the sum promised; and where he found any one congregation too small and poor to pledge an adequate amount, he was to induce them to unite with the nearest neighboring congregations, and thus to form charges of as many churches as could conveniently be combined under the care of one minister.

3. He was to visit the ministers already in the field, enlist their sympathies and coöperation in his mission, to promote concord of action among them, and to form an annual Coetus, or Synod, of the existing Ministers and Elders, for the oversight of the churches, and as a responsible organ for the transmission of annual reports to the Synods of Holland.

4. He was to pay annual visits to the ministers and consistories, to enquire into the state of the churches: whether any difficulties existed, whether they adhered to the faith and customs of the church, whether the salary was adequate, punctually paid, and from what source it was derived? He was to make a report of these visits to the Coetus when formed, and through it to the Synods of Holland.

5. When this work should be accomplished, he was to preach as the other pastors, in such congregations as might call him, having at the same time an eye also to such destitute points as should from time to time come to his knowledge.

And who was this man who was commissioned on May 23, 1746 to visit and organize the destitute Reformed brethren in Pennsylvania? He was a Swiss, born in St. Gall of highly respected parents, on July 14, 1716. He was influenced deeply by an uncle who was pastor in St. Gall, author of a treatise on the Heidelberg Catechism, professor in the Gymnasium. At fourteen Michael was admitted to confirmation and participated in the Holy Communion. He studied in the Gymnasium and privately under a teacher by the name of Waegelin. But he was of a roving disposition and left St. Gall abruptly to visit relatives in Holland. Then he made a sort of "rund-reise," circuit of travel in Europe, studied for a time at the University of Helmstadt, returned to St. Gall and was examined and accepted as a candidate for the ministry.

He returned to Holland for a number of years as a teacher, and there fully entered the office of the ministry. For a short time he returned to Switzerland to serve as pastor in the canton of Thurgau, then as preacher in a suburb of St. Gall. His restless spirit soon impelled him to go to Amsterdam and offer his services to the Reverend Deputies of the Synod of South and North

Holland in the interest of the needy churches in Pennsylvania, who like the man from Macedonia were calling "Come over and help us."

The claims of the early American colonists in Pennsylvania had been urged upon the Synods in Holland for twenty years. A communication from the churches in Pennsylvania, in 1730, soliciting aid in planting churches in America, resulted in an investigation and a pamphlet on the subject published by the Deputies of the Synod of South Holland. A year later, in 1731, the whole Dutch Synod in session at Dortrecht visited a group of eight-hundred exiled Palatines who were on their way to Rotterdam, and promised them aid in their new venture in America. For the next fifteen years there was a flow of correspondence between Holland and the Reformed immigrants in Pennsylvania.

The Reformed Church of Holland was deeply and sincerely interested through all these years in the welfare of the Reformed people in Pennsylvania. The Synods of North and South Holland, and frequently the Classis of Amsterdam sought information and inquired as to the best way of affording relief. Occasionally the correspondence was effected through the Rev. P. H. Dorsius, pastor of the Reformed Dutch Church in Bucks County.

The Rev. Michael Schlatter, having received his instructions and commission as a missionary pastor and superintendent to the Reformed Churches of Pennsylvania, set sail within a week. From this point we have all the information we need in his daily Journal, which covers the period from 1746 to 1751, and describes in detail his travels in North America. He was barely thirty years of age when "on the 1st of June 1746, after having committed myself to the Divine guidance and protection, I took ship at Amsterdam and sailed for Boston in North America." He arrived in Boston on August first, reached New York and visited three Dutch Reformed ministers there, and was received in Philadelphia by the Elders of the Reformed Church on September 6th. From this time, his life is almost like an eighteenth century whirlwind. From 1747 to 1751, he travelled over 8000 miles on horseback and made several trips back to Holland and Switzerland. He preached six-hundred and thirty-five times and brought forty-six Reformed settlements into congregational and synodical organization. He took his work of superintendence seriously. In these days he would be called a "trouble-shooter." On the day after his entrance into Philadelphia, he rode sixteen miles to Witpen in order to pay his respects to the Rev. John Philip Boehm. The next day he tackled the delicate job of seeing Mr. J. Reif, who had collected certain monies in Europe for the American Churches sixteen years previously, and had not yet made an accounting. Schlatter settled this matter within a fortnight. Then he began searching for one-hundred and thirty German Bibles which



had been sent by the Synods of Holland and were carefully preserved for many years by a pious layman. A copy of each of these Bibles was sent to the congregations in Pennsylvania for use in the pulpits.

Then he tried to adjust the difficulty existing between the Philadelphia and Germantown congregations. The next day he rode sixteen miles to visit the Rev. P. H. Dorsius, Dutch Reformed minister in Bucks County. Two days after that he preached in Philadelphia and read his instructions to the congregation. This he says "awakened inconceivable joy, and inspired new life in the minds of the people. They thanked God with tears of joy because He had awakened the hearts of the ministers and Church Judicatories in Holland to interest themselves in behalf of these distant regions and to provide for the welfare of their immortal souls." He put three questions to the male members of the Reformed Church:

I. Whether they were disposed to have a regular and permanent teacher, to preach to them once every Lord's day, and to perform other duties of the holy pastoral office?

II. Whether also they could and would provide for him an adequate salary for his subsistence?

III. Whether, to accomplish this end, they would unite with Germantown, in order, as united churches, to be served by one pastor?

These questions were unanimously approved by each one raising his right hand according to an old Swiss custom in the State Assemblies.

He then went to Germantown, asked the same questions, and established what was known as the first charge. He preached in this united charge regularly when he was not travelling. "In order that, by deed, I might convince them that I did not serve them merely for the sake of my bread, I neither required nor received any salary for the first year." This indicates the unselfish martyr spirit of the man.

On the day after these events, September 19, 1746, he rode thirty-five miles to Old Goshenhoppen, preached there and sought to straighten out the difficulties which had arisen because the pastor, the Rev. George Michael Weiss, had gone to Rhinebeck, N. J. and had fled from there, "for fear of the war," to take charge of the Old Goshenhoppen congregation.

Then Schlatter with the aid of Weiss adjusted the disagreeable business of the Reif fund, and crossed the mountains to Oley, thence to Lancaster to adjust the "church disharmony" that had arisen between the pastor Rev. Mr. Rieger and the congregation. Within two days we find him in Tulpehocken visiting John Philip Boehm and trying to adjust the difficulties in that region which had resulted in the establishment of two congregations. Here, Schlatter says, "I preached to a congregation of 600 persons, in a modern



church. They could not conceal their exceeding joy and surprise in seeing three ministers together at one time, a circumstance which in all their lives they had not witnessed there before. This large congregation has never had a regular pastor; but Mr. Boehm has administered the Holy Communion here twice a year, travelling each time for that purpose, 80 miles from Philadelphia." Here Schlatter organized what he calls the second charge. Then he went to Lancaster and there ordained and installed regular officers, and arranged a third charge. After this he rode sixty-three miles to Philadelphia to preach his regular Sunday sermons at Philadelphia and Germantown.

He invited the only four regular ministers engaged in the holy service in this extensive region to meet together in Philadelphia on October 12th, 1746. Boehm, Weiss, and Rieger met with him and "this was the first assembly in which these Reverend Brethren had all been together, notwithstanding one and another of them, had already been laboring about 20 years in this part of the Lord's vineyard." They subscribed to certain articles of peace and promised to respect Schlatter's Synodical Instructions.

Three days after this he rode thirty miles to the Trappe to visit the Rev. Henry Melchior Muhlenberg, who had been sent from Europe to organize the Lutheran Churches in America. Schlatter organized here his fourth charge. He went immediately thereafter to New Goshenhoppen "to reconcile the divisions and factions made in this church by a man who has thrust himself uncalled into the ministry." Here Schlatter organized a fifth charge by uniting Old Goshenhoppen and Great Schwam congregations with New Goshenhoppen.

The next day he rode thirteen miles to Indianfield or Indian Creek, preached in a new wooden church, and planned to form a sixth charge by the union of Indianfield with Witpen and Skippach. On the same day he rode fifteen miles to lodge with Boehm, and then returned to Philadelphia.

He concludes his Journal of 1746 thus "At the close of my travels for this year, I must say, that I have met in various places, many truly upright and pious people, who awakened my inner sympathy. The vineyard of the Lord in these widely extended regions has been deplorably desolated by means of all kinds of sects, so that those who confess the pure Reformed doctrine, have been exceedingly discouraged."

The year 1747 was very important in the life of Schlatter and of the Reformed Church. During the winter of 1746-1747, Schlatter says that he received many letters from organized and unorganized sections of the Church. Individuals came 200 and 300 miles to visit him. Two men came from Virginia bearing an urgent letter from the destitute congregations in those parts. From New Year to Easter he instructed twenty children in the catechism

three times a week. All these were confirmed on Thursday before Easter. At the Easter communion in Philadelphia there were 165 communicants, and in Germantown 115.

After Easter he made "a great journey to Monocacy" in Maryland and visited the congregations beyond the Susquehanna. On the first day he got as far as Lancaster and on the following day he reached the Susquehanna, a distance of seventy-three miles. On the 2nd day of May he arrived at Yorktown (York). Here he found a large Reformed congregation which had been served by the Rev. Jacob Lischy. Then to Conewago, (Christ Church, Adams Co.) a distance of 29 miles, then 40 miles farther to Monocacy. Everywhere he went he read his instructions to the people. At Monocacy he organized his seventh charge. York constituted his eighth charge.

He made a journey to New York in order to confer with the ministers there in regard to the founding of a Synod of the German Reformed congregations in the regions over which he presided as superintendent.

In June 1747, he made up his mind to take an extensive journey. He started out by riding fifty-six miles to the Conestoga and preaching at Zeltenreich (New Holland, Lancaster Co.). In Lancaster he gave communion to two-hundred and twenty-five persons, "The crowd of people which had assembled on the occasion was so great that the church could scarcely contain the one-half, so great was the desire to hear the Word of God."

Then he went to Donegal, sixteen miles northwest of Lancaster; to Modencreek, twenty-six miles farther; to Cocalico, eight miles; to Weis-eichenland, six miles. These he planned to unite into the ninth charge. Most of these churches had been served up to this time by Conrad Templeman, who was now nearly sixty years of age. Templeman resided at Swatara, and asked for the privilege of conducting services in the congregations of Quittopahilla, Swatara, and Donegal, on condition that he would vacate his other congregations.

Schlatter continued his journey by way of Tulpehocken to Manatawney (Oley Church), to Magunchy, Egypt, Saccony (Saucon), Springfield. Meanwhile he planned a tenth charge consisting of Saccony, Forks of Delaware (Easton), Springfield, and Lehigh. The eleventh charge was to consist of Heidelberg, Egypt, and Jordan. The twelfth would be constituted by the congregations of Magunchy, Allemengell, and Schmaltzgas (Salisbury Township, Lehigh Co.).

In August he addressed circular letters to all the ministers and elders of the German Reformed congregations, to invite them in the most friendly and fraternal manner to attend the first Ecclesiastical Synod or assembly, which

was contemplated to be held on the 29th of September 1747. In his *Journal*, Schlatter describes this important event thus:

"On the 29th, being the time appointed, by the blessing of God, the first Ecclesiastical Synod was commenced to be held in my house in Philadelphia.

"In the morning at nine o'clock, the assembly, consisting of thirty-one members, proceeded to the church, where Rev. J. B. Rieger opened the Synod by a suitable and edifying sermon on Psalm 133. In the afternoon at two o'clock was held the first session, which I opened with prayer and closed with thanksgiving—the same was also done at every subsequent session."

We shall discuss later in this volume the details of the meeting of the Coetus, which was regularly organized in Philadelphia in response to letters of invitation sent out by Michael Schlatter to the scattered Reformed congregations. Meanwhile let us follow briefly the journeys of Schlatter after the opening of Coetus.

Shortly after the close of the first meeting of the Coetus, Michael Schlatter and Rev. J. B. Rieger, who had been appointed as a committee to investigate the cause of a strife which had arisen in Yorktown between that congregation and Rev. Mr. Lischy, undertook their difficult task. They came to the decision that Mr. Lischy because of his Zinzendorfan proclivities should refrain from administering the Holy Communion, but might deliver exhortations to the people in his own house.

On December 6, 1747, Schlatter preached for the first time in the yet unfinished new church in Philadelphia, without pulpit or windows, since the old church would not contain one-half of the public worshippers.

In the early part of 1748, Schlatter made his second visit to the scattered Reformed settlements in the South. "Looking to God for direction," he wrote, "I undertook a great journey to Virginia and neighboring localities." He rode sixty-three miles from Philadelphia to Lancaster, thence to York, across the Susquehanna, then to Conewago and Fredericktown, Maryland. At each of these points he preached preparatory sermons. Then to Conococheague (Clear Spring, Md.). Then across the Potomac into Winchester and the Shenandoah Valley, including Woodstock, Virginia. Then to New Germantown, to what is now the Rockingham charge, Virginia, near Manassas. It was founded originally by Rev. John Henry Hager.

From there Schlatter travelled fifty-five miles over rough mountain roads. He returned by way of Fredericktown, Maryland, where he met John Thomas Schley, ancestor of Admiral W. S. Schley, of whom Schlatter says, "They have the best schoolmaster that I have met in America." Schlatter

rode back to Philadelphia by way of Conewago, Yorktown, Lancaster, where he gave communion on Ascension Day to two-hundred and sixty-five persons.

Meanwhile, two other ministers came from Holland, Rev. Bartholomaeus and Rev. John Jacob Hochreutiner. With these men Schlatter made another journey in order to see which of the destitute congregations desired their services and needed them most. They went to Lancaster, Weiseichenland, and Tulpehocken, to Oley and Falckner Swamp. Schlatter really wore out the Rev. Bartholomaeus on this trip. After riding 138 miles, Bartholomaeus remained at Falckner Swamp to rest awhile. But Schlatter started out again, this time with Rev. Mr. Hochreutiner, first to Lancaster, then to Tulpehocken, Oley, Falckner Swamp, and says Schlatter "there we remained as Hochreutiner had been tired out. I, in the meantime returned in good health to Philadelphia, having in this journey passed over 173 miles." I have often wondered whether Schlatter had a sense of humor. It seems to me that he must have had a twinkle in his eye when he wrote the story of these trips with the newly arrived Holland ministers.

"On the 15th of September 1748," writes Schlatter, "to my exceeding great joy, there came to my house, healthy and happy, Rev. John Philip Leydich, with his wife and two children, having been sent over by the Rev. Christian Synod of South Holland." At the time of the second meeting of the Coetus, Rev. Hochreutiner was appointed to Lancaster, Rev. Bartholomaeus to Tulpehocken, and Rev. Mr. Leydich to the congregations of Falckner Swamp and Providence.

Just as Rev. Hochreutiner was ready to go to Lancaster, he met with a fatal accident. Schlatter describes it thus:

"A gun which, when he was yet in the ship, he had loaded with a ball, which he now attempted to extract without having the necessary means to accomplish it, exploded in his hands, and pierced his body so that he lay dead in my room when my wife and maid-servant came in to inform him that the elder with a horse was ready at the door to take him away! His written sermon, which he had intended to preach as his introductory in Lancaster, was found in his pocket."

Schlatter opened the year 1749 by going by way of Wilmington to Lancaster. Letters were coming to him from many scattered sections pleading for ministers. He received letters from Magunchy, Egypt, and Virginia. On April 27, he visited the Zeltenreich congregation; then he called on Rev. Bartholomaeus at Tulpehocken and Rev. Mr. Leydich in Falckner Swamp where he heard the unexpected news of the sudden death of Rev. Mr. Boehm "which occurred in the house of his oldest son, after his Reverence had on the previous day administered the Holy Supper in the



Egypt congregation." Schlatter preached the funeral sermon on the death of Boehm, "the oldest of the German Reformed ministers in this country, a man who, during the space of many years, had to serve various congregations, and whose memory is cherished as blessed by many."

On September 25, 1749, he attended the Annual Synod held in Lancaster where he met the Rev. Mr. Steiner, who had recently been sent to America by the Reverend Christian Deputies of the Synods of Holland. Mr. Steiner received a call from the Lancaster congregation on October 1st, 1749. By the end of the year there was an extraordinary session of Synod held at Philadelphia "in which it was unanimously resolved, that inasmuch as many of the letters and writings which we had sent over (to Holland) had been lost, Schlatter should be sent over to Holland, to lay before the Reverend Christian Synods the condition of the Church in Pennsylvania, and humbly to implore effectual help and support." He went on board the ship at New Castle on February 5, 1750, and entered the port of Dartmouth five weeks later. He arrived in Holland after a brief stay in England, and began his appeal on behalf of the needy and destitute congregations in Pennsylvania.

In the account of his labors in America he made representation of the true condition of the large Reformed congregations which existed mostly without pastors. He described Pennsylvania in detail, its topography, climate, inhabitants, important towns. He told the Holland Deputies that Philadelphia consisted of 2,300 houses mostly of stone, New Castle 240 houses, Chester 120, Germantown 250, Lancaster 500, York 190, Reading 60. The whole Province of Pennsylvania according to his estimate had 190,000 souls, of which 90,000 were German, and of these upwards of 30,000 were of the Reformed faith. "They are scattered through all the counties, and they are free and undisturbed in the worship of God."

Then Schlatter names in order the congregations which he found and visited and states how they are served by ministers or might be served in case they were united as he proposed.

1. The first charge is Philadelphia and Germantown. "This has been served by myself since 1747."

2. Goshenhoppen and Great Swamp. These are served since 1746 by Rev. George Michael Weiss.

3. The congregations of Falkner Schwam and Providence. Here Rev. John Philip Leidich is located since 1748.

4. Skippach, Witpen, Indian Creek, and Tohicken. These are, as yet, without a minister.

5. Lancaster and Schaffer's church. The first of these is still vacant, and the second is served by Rev. John Bartholomaeus Rieger, M.D.

6. Yorktown, Kreutz Creek, Conewago, and Bermudian. In these Rev. Jacob Lischy is laboring with success since 1749.

7. Tulpehocken. Here Rev. Dominicus Bartholomaeus is laboring in the holy service since 1748. He is most of the time sick.

8. Weiseichenland, Modecreek, Cocalico, and Zeltenrich. These are looking out for a minister with burning desire.

9. Donegal, Swatara, and Quitopehilla. These also implore earnestly for a minister.

10. The charge in Northampton and Southampton. Here Rev. Du Bois, a Low Dutch *Proponent*, preaches, meantime, in the way of supply since 1751.

11. Great Lehigh, Little Lehigh, Forks of Delaware, Saccony, and Springfield. These are without a shepherd.

12. Heidelberg, Egypt, and Jordan. These are without a regular minister.

13. Magunchy, Allemängel, Schmaltzgass, and Manatawny. These also long most ardently for a faithful guide.

All these are congregations in Pennsylvania. To these must yet be added the congregations in Virginia, Maryland, and New Jersey.

14. The charge in Virginia consists of Shenandoah, Masanotti, South Branch, and New Germantown. These all have, for many years, had no regular minister. They are the most remote congregations, and languish from longing for spiritual food.

15. The congregations in Maryland are Monocacy and Conogocheague. Here also there is great hunger for the word of God, and there is no one regularly to provide it for them.

16. The congregations in New Jersey are Rockaway and Foxhill. These implore earnestly that God may, at length, send forth a faithful laborer into His harvest.

The list of congregations that Schlatter visited, leaves a number of congregations unrecorded. The forty-six that he enumerates were united into sixteen large charges; thirty-two of these were destitute of the regular ministrations of the word and the Sacraments. He further says that the congregations as a rule "are not even provided with a good schoolmaster. In most places, the schoolmasters cannot possibly live on the income of their schools, and hence forsake the work to earn their bread by the labor of their hands." Schlatter made an earnest plea for relief, asking not only for more money but for ministers to serve the congregations.

"My Reverend Fathers," he pled, "if anywhere, then in Pennsylvania men are needed of tried piety, correct views and lovers of peace. Those that seek their own comfort, or serve principally for bread, will not find their

proper place in Pennsylvania. There men are needed in the prime of their lives; inured to toil; and who will show suffering and sympathy toward those who oppose them."

As one result of his Appeal the Reverend Synod of North Holland passed the following resolution and entered it upon the Records.

a. That Pennsylvania be placed upon the list of needy churches.

b. That it is necessary that Rev. Schlatter himself should visit Germany and Switzerland, provided by the Reverend Deputies *utriusque Synodi*, with necessary testimonial letters, and travelling money, that he may seek out five or six able ministers, and bring them before the Reverend Deputies, that they, after first examining them, may send them into the service of the churches of Pennsylvania.

c. That it is thought important, in order to succeed in collecting the necessary sum of money for the support of the ministers and schoolmasters:

1. That the Reverend Deputies ask permission of His Excellent Majesty, to hold collections for this purpose; and that, at the same time, in order to reach the end, they should also humbly solicit the important help of his Excellent Highness, and not less his Nobility, the Senatorial Pensioner.

2. That the collected sum of money should be put to interest in our Province, under the supervision of the Reverend Deputies, who shall annually send the interest to Pennsylvania, of which an annual report shall be sent back, stating in what way, and to whom the money sent was distributed and applied; of which also the Reverend Deputies shall annually make report to the Christian Synods.

3. Before the collections are taken, the ministers ought to preach a suitable sermon, or address an earnest exhortation to the congregations here, in order to move them to liberality. The little book published by Rev. Schlatter, might also be recommended to the congregations, that they may read, and consider its contents in the fear of God.

4. There ought to be a list made of the money contributed by each town or village; so that when the churches in Pennsylvania shall no more need our help, or make themselves unworthy of it, each particular town or village may receive back what they gave, to apply it as each one may judge best.

5. Our corresponding secretaries must also, in the most earnest and impressive manner, in the name of our two Synods, entreat the Synods corresponding with us, strongly to aid the Pennsylvania congregations; and also the Honorable civil authorities of the corresponding Synods.

6. On his return, the Rev. Schlatter, ought to call upon the Hon. Thomas Penn, worthy Proprietor of Pennsylvania, and in the name of both Synods, solicit his aid and protection.

The Reformed Churches of the Netherlands, the Palatinate and of Switzerland, were deeply stirred by the eloquent and sincere appeal of Schlatter. According to the "Hallische Nachrichten" by Henry Melchior Muhlenberg, almost sixty thousand dollars was raised in Europe in response to Schlatter's appeal. More important, however, was the fact that Schlatter secured six young recruits, most of them in the University of Herborn, to return with him to America. The names of these promising young pioneers were: Otterbein, Waldschmidt, Stoy, Frankenfeld, Rubel, and Wissler. They were examined by the Classis of Amsterdam, ordained to the ministry, and commissioned at the Hague for mission work "in the forsaken vineyard of Pennsylvania."

There was great rejoicing in Pennsylvania at the arrival of these six new ministers. Mr. Otterbein was taken to Lancaster, Mr. Stoy to Tulpehocken, Mr. Waldschmidt to Cocalico and affiliated congregations, and Mr. Frankenfeld to Frederick, Maryland. Mr. Wissler died shortly after his arrival in America. Mr. Rubel was located for a short time in Philadelphia. Rev. Mr. Steiner, who had considerable difficulty in Philadelphia after he had organized a second congregation there in opposition to the field served by Schlatter had left his congregation vacant and had removed to Germantown confining his labors to that place. Rubel also proved to be a failure in the Philadelphia congregation.

After his return from Holland, Mr. Schlatter was appointed superintendent and agent for the London society for the establishment and support of schools among the Germans in Pennsylvania. This gradually led into the movement known as the Charity Schools, with which Schlatter was identified for several years. In response to Schlatter's appeal for schoolmasters and schools, almost \$100,000 was raised in Great Britain and placed on interest and held by trustees, among whom were Benjamin Franklin and Conrad Weiser. Free schools were to be established in Yorktown, Lancaster, Readingtown, New Hanover, Skippach, and Goshenhoppen. The schools were to be conducted strictly on religious principles. "Twelve Calvinistic ministers were employed as catechists to instil into youthful minds the doctrines of our Reformed religion." These twelve were Reformed ministers.

The whole project of the Charity Schools eventually collapsed largely because the energetic editor of a German paper in Germantown, Mr. C. Saur, made the people of Pennsylvania feel that they did not want their children taught "at the expense of public charity." Then too, they were afraid lest the German children would be taught to speak English. This bilingual question comes up constantly for more than a century in the churches of Pennsylvania.



In a letter written in Latin, the Rev. William Stoy writes to the Fathers in Holland in 1755: "At last we have reached the time to speak of those schools, under their own name called 'charitable,' and of which the inspection was given to Rev. Mr. Schlatter. Of what future use they will be to us we are thus far ignorant. Apparently they will not be of much use to our Church. For the only object of these schools is to extend the English language and so the object is political." Then, too, there was fear, probably unwarranted, that the motive was sectarian and intended primarily to serve the interests of the English Church. A want of confidence developed. The result was that Rev. Michael Schlatter gave up his position as supervisor of these schools before the end of 1757.

After being constantly harassed, and misrepresented by Christopher Saur, rather than contend for his cause of the free school, Schlatter withdrew from his position. He accepted the chaplaincy of the Royal American Regiment commanded by Col. Henry Bouquet. He was present with Bouquet, Amherst, and Wolf at the capture of Louisburg from the French. Later when Col. Bouquet organized his expedition against Indian attacks, Schlatter was commissioned chaplain of the Second Pennsylvania Battalion. He held a commission under both the Provincial and British authorities. Later in the War of Independence Schlatter's home at Chestnut Hill was raided by the British when they occupied Philadelphia. Many valuable papers and documents relating to the history of the Reformed Church were burnt and destroyed at that time. Schlatter was thrown into prison in Philadelphia. Two of his sons fought in the Continental Army. One was an adjutant. His daughter saved his picture from the wrecked home, a copy of which we are reproducing.

In his declining years he was cared for by his faithful daughters at his home called "Sweetland," located at Chestnut Hill, about ten miles from Philadelphia, and four from Germantown, near the highway leading from Philadelphia to Reading. Shortly before his death, he attended the funeral of Henry Melchior Muhlenberg. He died in 1790 at the age of 75, and was buried in Franklin Square, Philadelphia.

Henry Harbaugh in his *Life and Labors of Schlatter*, describes his personal appearance in old age as very venerable. "Well formed, well proportioned, and well rounded in the form of his body and the features of his face, his appearance was mild and good-natured. He was of medium size and weight. His hair was bushy, and as white as snow, nicely parted, and hung down to his shoulders. Though he had a fine head of hair, yet according to the custom of the times he wore a wig on public occasions—this he also always put on when he was called upon to marry a couple. In the public services of the church, in addition to the wig, he also wore the black gown and peri-

trachelium, or white color under the chin, as he is seen in the portrait. He was extremely neat and clean in his dress, and even on ordinary occasions always careful to present a genteel appearance. Whoever passed his house early on a morning in summer, could see him before the door dressed in his morning gown, his face mild and pleasant as the full moon, while he politely greeted the passer with pleasant words and a graceful bow."

Michael Schlatter was truly a great pioneering, exploring missionary. He sought out the scattered families of the Reformed Church over a large area and organized them into congregations, then he organized these congregations into charges, and then gathered all of them together in one fold known as the Coetus or Synod. Thus the Reformed Churches in the Eastern States were established and sustained for well-nigh two centuries.

## CHAPTER III

### THE DEVELOPMENT OF THE COETUS

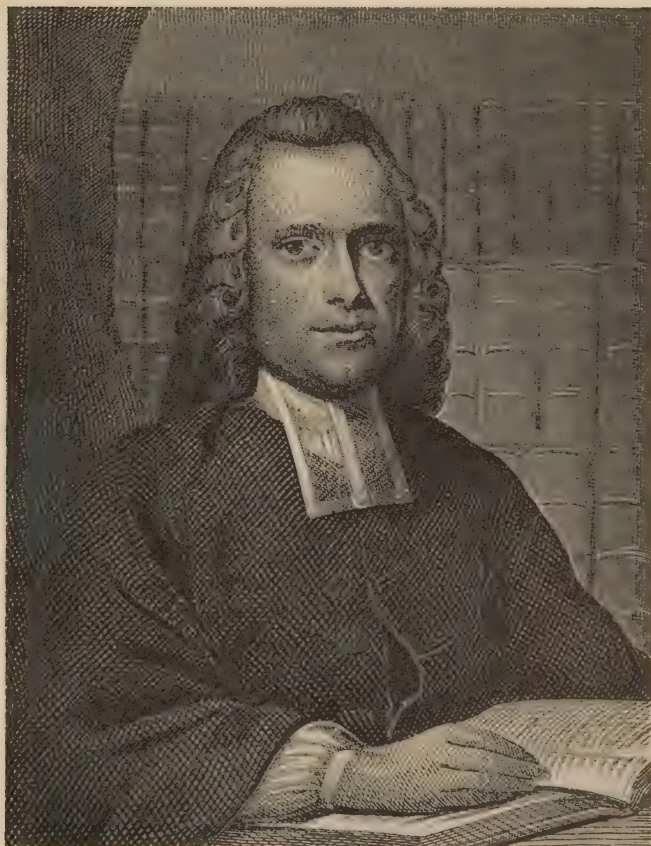
1747-1792

1747

THE plan for an ecclesiastical Judicatory or Coetus of the Reformed Churches in America was not originated by Michael Schlatter. The plan came from the Dutch Reformed Church. In 1737, at a meeting of the Dutch Reformed ministers in New York, the idea of a Coetus in which the ministers and elders were to be subordinated to the Classis of Amsterdam was first proposed. In the following year at a meeting also held in New York, nine ministers and eleven elders adopted the plan of a Coetus and asked the Classis of Amsterdam to approve the project. The approbation of the Classis did not reach America before the latter part of 1746 or the early part of 1747. It is quite likely that Michael Schlatter was present at the meeting of the Ministers of the Dutch Reformed Church in New York, in May 1747, to receive the letter from the Classis. At this time another meeting was called for the second Tuesday of September to enter upon the first Coetus to be held in New York. In this manner the first Judicatory higher than a consistory was organized in the Dutch Reformed Church in America on September 14, 1747.

Meanwhile, Michael Schlatter had been at work planning to organize the German Reformed Church on a similar basis, and succeeded in effecting the organization of the Reformed Ministerium of the congregations in Pennsylvania fifteen days after the formation of the Dutch Reformed Coetus.

*Continued on next page*



THE REV. MICHAEL SCHLATTER

Organizer of the first Coetus, 1747



# SEALS OF THE REFORMED CHURCH IN THE UNITED STATES



SEAL OF REFORMED  
COETUS

Adopted 1754

SEAL OF  
EASTERN SYNOD

Adopted 1796



In the name  
of the  
Triune God,  
Amen.

COETUS ACTS  
of the Reformed Ministerium of  
the congregations in Pennsylvania.  
Philadelphia, September, 29th,  
1747.

By  
Michael Schlatter, V. D. M.,  
of St. Gall, Switzerland,  
now the regular minister of the Reformed Church  
which is being gathered for Christ in Philadelphia  
and Germantown,  
President pro tem. of the Coetus  
under the supervision of  
the Synods of South and North Holland.

(Opening Page of the Records of Coetus, translated from Latin into English.)

We have already seen how at nine o'clock on Tuesday September 29, 1747, Michael Schlatter, thirty-one ministers and elders gathered in the parsonage and proceeded to the old church in Philadelphia, where the Rev. J. B. Rieger opened the Synod with a sermon based on the 133d Psalm.

At two o'clock in the afternoon the first session was commenced. The record of this afternoon session is as follows:

Afternoon at 2 o'clock.

### THE FIRST SESSION

"This session, like all the following, was opened with fervent prayer. In accordance with the desire of the Reverend Deputies of the Synods of South and North Holland, the writer of this, Michael Schlatter, presided. Thereupon the names of the members present at the meeting were recorded, and these were the following, namely:

*From Philadelphia and Germantown.*—Michael Schlatter, V.D.M., and president pro tem., Daniel Bouton, John Gaul, Christopher Meng, Paul Geissel.

*Falkner Swamp, Providence and Witpen Township.*—John Philip Boehm, V.D.M., Frederick Reimer, Conrad Ribel and John Herpel, Michael Kleim.

*Old and New Goshenhoppen, Great Swamp.*—Georg Michael Weiss, V.D.M., Christian Schneider and Daniel Hiester, John Huth and Philip Ried, John Huber and Nicholas Montbauer.

*Schaeffer's Church and Erentown Congregation in Conestoga.*—John Barth. Rieger, V.D.M., Michael Weidler, Philip Rank.

*Lancaster.*—Vacant.

*Tulpehocken.*—John Stein, Valentine Unruh.

*Skippack.*—Jacob Arnet, Peter Speyker.

*Indian Field.*—Michael Berger, Frederick Zoellner.

*Springfield.*—Christian Schugg.

*Blue Mountains and Egypt.*—Abraham Wotring, Peter Kocher.

*Little Lehigh.*—Henry Roth.

*Saucon at Herzel's.*—Anthony Lerch.

*York (Jorgtown).*—Caspar Spengler.

It was further resolved that our General Coetus shall be held annually on (St.) Michael's Day, and shall be convened by the president then in office.

On the following day Schlatter read his Journal from June 1746 to March 1st 1747 to the newly organized Synod and received the approval of the Coetal Assembly. A committee was appointed to examine Schlatter's report carefully and to bring to the Deputies of Holland an account of the acts of

the Coetus. At the session of October 1st, letters were read from the consistories of Monocacy, Conewago, Lancaster, York, Donegal, Macungie, Lehigh, Raritan, Cocalico, Little Lehigh, Saucon, Forks of the Delaware—all requesting help and the Lord's Supper. It was also learned that the letters which Schlatter had sent to Holland were lost, but the first sheet of his Journal was duly received. Then Schlatter gave a full account to the Coetus of his more recent travels, and of the adjustments of difficulties relating to the work of Rev. Jacob Lischy in York, and Rev. John Philip Boehm in Skippack.

Thus ends the first Coetus, a term which came from Holland, and means a convention, the resolutions of which are not final until approved by the Synods of Holland.

### 1748

The Second Coetus was held in September 1748, in the new church in Philadelphia. The opening sermon was preached by the Rev. John Philip Leydich. The president was John Philip Boehm. It was decided that hereafter they were to meet on the last Tuesday in September, and that the next meeting should be held at Lancaster, in Conestoga. No one was to have a right to a seat in the Coetus except orthodox and regular ministers who were actually serving the Reformed people in Pennsylvania, together with one elder from each congregation who shall come with a certificate signed by every other member of the consistory.

Then the following pledge was submitted and signed by all the delegates, excepting one, Rev. John Bartholomew Rieger, who refused to sign because he did not believe in Calvinian predestination as interpreted by the Acts of the Synod of Dort. In the judgment of Coetus he was accorded the right of a conscientious objector.

"We, the undersigned ministers in actual service in the Reformed congregations in Pennsylvania, having appeared at the appointed Coetus in Philadelphia on September 28th, 1748, together with the accompanying elders from our congregations, do hereby affirm that we are devoted heart and soul to the Heidelberg Catechism and the Canons of the National Synod of Dort of 1618 and 1619, and that we shall unalterably hold to them, as we do hereby:"



(Elders)	(Ministers)
FREDERICK REIMER of Falkner Swamp	JOHN PHILIP BOEHM, minister at Falkner Swamp, Providence and Witpen, Pres., p. t.
JOHN HERPEL of Providence	
MICHAEL CLEIM of Witpen	
JOHN LEIM of the first congregation in Conestoga, organized May 31, 1730, where Do. Rieger preaches.	MICHAEL SCHLATTER, V.D.M., Reformed Minister at Philadelphia and Germantown.
DANIEL BOUTON, of Philadelphia.	JOHN PHILIP LEYDICH, Reformed minister in Pennsylvania.
JOHN HEBERLING, of Tulpehocken.	DOMINICUS BARTHOLOMAEUS, V.D.M.
NICHOLAS TREWER, of Lancaster, the new city in Conestoga.	JOHN JACOB HOCHREUTNER, V.D.M.

They proceeded to constitution making taking as their model the Constitution which was drawn up in 1725 by John Philip Boehm for the several congregations he served. It was revised and was sent to the Classis of Amsterdam who approved it and permitted its use. The Constitution was then read. Before it was finally adopted a number of questions that had arisen were disposed of. Some were important and others not so important. For example, it was resolved by the Reverend Coetus to ask as a marriage fee 7 shillings and 6 pence, and for a funeral sermon 5 shillings. But Holy Baptism should be administered without any remuneration. Could a man belong to church if he did not promise to contribute according to his means? The answer was "No." It was decided the minutes of Coetus should remain in the hands of the president of each year, who was responsible for sending a copy to Holland. Then the presidents for the two following years were elected: Rev. Mr. Rieger for 1749, and Rev. George Michael Weiss for 1750.

The Constitution of 1748, known as the *Kirchen-Ordnung* or *Church Order*, prepared by John Philip Boehm and approved by the Coetus after revision by the Classis of Amsterdam is herewith reproduced because it has permanent value in the history of the Reformed Church.

### CONSTITUTION OF 1748.

(Hague 74, II. 6, PP. 1-5)

The following are our church ordinances, heretofore drawn up, now improved, with obedient submission to the Very Reverend Classis of Amsterdam, namely:

1. That the consistories which are now in service in the three congrega-

tions at Falkner Swamp, Skippack and Whitemarsh shall be recognized and remain in office for their appointed term, when all the members of the congregation (as has been done heretofore), together with the minister and consistories, shall elect new members of the consistory.

But, at the same meeting, all members of the congregations shall transfer, each to his own consistory, all power and right hereafter from year to year to elect officers by a majority vote of the consistories themselves, because with the growth and spread of the congregations it is not feasible to bring together all the members just for this purpose.

The persons elected to the consistory shall be announced, each in his own congregation, three Sundays, to ascertain whether any one has any lawful objection to offer, and if not they shall, after the third announcement, be installed in office.

And should it happen, which we do not expect of any one, that one or more of the members of the consistory should give offence by his conduct in any way whatsoever, or seek to create strife and division in the congregation, he shall be promptly admonished by the remaining members of the consistory to discontinue such conduct, and should any one not heed the admonition he shall then be removed from office and another member from among the number last in service shall be elected by the minister and remaining members of the consistory and be regularly installed; then he shall serve as if he had been continuously in office.

2. Should one who has retired from the office of elder or deacon be free two years he may thereafter be re-elected, or even sooner, should this be considered necessary by the consistory then in office.

3. The elders, deacons, and members of the three above-mentioned congregations have recognized Do. John Philip Boehm as their regular minister, and desire that with the grace of God he may yet long continue in faithful service, according to the doctrine of the Reformed churches, as he has done hitherto.

N.B. Here it is to be observed that instead of the name of John Philip Boehm, who was the first minister of these three Reformed congregations in Pennsylvania, the name of the minister actually in these congregations shall be clearly announced.

4. The minister, elders and deacons, and the entire congregation, shall observe, both on the Lord's Day and on other days, the time when and the place where divine service is appointed; yet they may change the same at pleasure.

5. The Sacrament of Baptism shall at all times be administered without a fee after divine service. Besides the parents, witnesses shall be present at the

baptism, and this well-established custom shall not be lightly changed. As witnesses at the baptism shall be chosen persons who have confessed the pure doctrine of the Gospel, and whose lives are blameless.

6. The Holy Supper shall be administered twice a year in every congregation in which divine worship is maintained. No one shall be admitted thereto unless upon confession before the consistory and evidence of a godly life, or proper testimonials from another Reformed congregation, in accordance with the Church-Order of the Synod of Dort of 1618 and 1619.

All the members shall always appear at the preparatory sermon, and after the service shall come forward. In case they become careless in this matter they shall be spoken to by the consistory as may be found necessary.

The older members shall faithfully instruct the young in Reformed worship, and shall see to it that they give faithful attention to the hearing of the Word of God, both in preaching and in catechetical instruction, so that the youth may also be admitted to the Holy Communion.

All the members may commune in each of the three congregations, and to this there shall be no lawful objection so long as they have the same minister.

7. The bread and the wine for the Holy Communion shall always be bought and provided by the deacons out of the alms that have been collected, and afterward they shall give a faithful account of the same.

8. To meet this and other necessities of the church the alms shall always be gathered by the deacons while the congregation leaves the church, or otherwise, as the consistory may direct.

9. The members of the consistory, whether they be elders or deacons, to whom is entrusted the church treasury or other property, shall annually render before the consistory an exact account of their stewardship. For this purpose they shall keep a faithful record of all receipts and expenditures, and when found correct the accounts shall be signed by the minister and an elder in behalf of all as approved.

10. Should a member of the congregation, male or female, fall into any sin, he shall be placed under the supervision of the consistory until he promise and give evidence of amendment of life.

11. It shall be the office and duty of the minister to preach the pure doctrine of the Reformed Church according to the Word of God, and to administer the holy seals of the Covenant at their appointed time and place; always to adhere to the confession of faith of the Reformed churches and to the Heidelberg Catechism; to explain the same regularly and consecutively; to hold catechetical instruction, etc. He shall give special attention to church discipline and correct practice, together with those who have the oversight of the congregation.

He shall not omit to hold divine service at the appointed times and places without reasons of the greatest importance.

He shall also pray in the public congregation for our beloved King, the King of Great Britain, and for the Government of this country.

12. At least once every half year the consistory shall hold a meeting, but the minister shall enter in a book all church matters.

13. Should it happen that he be inclined to remove, either being called elsewhere or for other weighty reasons, he shall give notice as soon as possible to the congregations, so that they may not be left embarrassed, but may in time secure another suitable man.

And further, in all other things, the minister shall conduct himself as a faithful servant of Christ, the Great Shepherd of the sheep.

The minister, together with the elders and deacons, shall exercise careful oversight over the congregation; they shall attend to the time and place appointed to hold consistory meetings, and shall not absent themselves without weighty reasons.

They shall faithfully administer, according to their best ability, everything embraced in this discipline, each according to his office, and if any one knows of any scandal concerning another, be that one an officer or any other member, he shall feel conscientiously bound to make known the same, not from envy or hatred, but to prevent all offense.

The accused party shall not be allowed to ask for the name of his accuser, nor shall he stubbornly deny the sin charged against him nor obstinately persist in the same. Those who thus act shall not be regarded as members of the congregation until they promise and show amendment of life.

And in case any one has anything to say against the doctrine or life of the minister, or of any other member of the consistory, or against any member, he shall abstain from all disgraceful and slanderous language, and shall not avenge himself, but shall make known the matter to the consistory and leave it in its hands.

The same shall then be found hereby to use all diligence to prevent scandal as much as possible.

15. The ruling elders and deacons of the congregation shall at all times faithfully see to it that in the most friendly way it be brought to the attention of every member of the congregation, and every one else who shows a disposition to manifest his love in this way, to make a freewill offering to the minister's salary, and such contributions shall be received by the consistory through a person appointed for the purpose at the time most convenient to make the payment, and shall then be paid by this person at the appointed time to the minister on his fixed salary.



16. This Church-Order, which was sent by us with obedient submission to the Very Reverend Classis of Amsterdam in the month of July, 1728, and which was approved by this very reverend assembly, is hereby enlarged and established. So also what was added by the very reverend ministers, Dos. Gualther Du Bois and Henry Boel, of New York, and Vincent Antonides, of Long Island, appointed for this purpose by the Very Reverend Classis of Amsterdam, and concurred in by the three delegated elders of the three congregations at Falkner Swamp, Skippack and Whitemarsh under the date of November 18, 1729, shall be kept inviolate according to our best ability, in order that we may hold steadfastly to the Heidelberg Catechism, all the formulas of unity and the Synod of Dort, and neither we nor our descendants shall be permitted to add anything thereto, to take anything therefrom, or to act contrary thereto, nor to receive nor to acknowledge any one as their regular minister before such a one, as well as everything else, be submitted by the consistory of the congregations to the Very Reverend Classis of Amsterdam or to their delegates and approved by the same, and at all times the answer received shall be final.

The preceding Church-Order of our three congregations mentioned above shall be read publicly each year to the whole congregation at the time of the installation of new elders and deacons, and that they may adhere to it more firmly the new elders and deacons, before they are installed, shall each year subscribe to it in their own hand-writing, and shall then be properly installed in office in the presence of the congregation. As we hereby do.

N. N.

Dr. Wm. J. Hinke says that a manuscript copy of this Constitution is still in existence at The Hague.

#### 1749, 1750, 1751

The Coetal Minutes of 1749, 1750 and 1751 are lost. Our knowledge of this period of our history comes from other sources. One of these sources is the latter part of Schlatter's Journal. Among the items of interest was the decision of the Coetus in favor of Domine Schlatter against the Old Consistory in Philadelphia, who had made complaint against him, and the advice given to Rev. Conrad Steiner that he should resign from the Lancaster congregation and that he should serve the vacant congregations in Muddy Creek, Earltown, and White Oaks, leaving Lancaster to be served by Rev. Mr. Rieger, who lived there. There was considerable trouble too with Rev. Conrad Templeman, who, though he was not ordained at this time, continued to preach at Swatara. Coetus placed him on probation.

In the Coetus of 1750 it was decided to send Schlatter to Holland person-

ally because many of his letters and reports had been lost in transit. As we know, Schlatter went to Europe in 1751 to bring oral and written reports concerning the condition of the Pennsylvania Churches to the Christian Synods of Holland. So far as we know the Coetus of 1751 had to do largely with the confusion created by factions in the Philadelphia congregation, known as the Steiner and Schlatter parties.

## 1752

In 1752 two meetings of the Coetus were held. First there was a special Coetus in Philadelphia, August 1-13 at which Michael Schlatter read a report after his return from Europe. It treated largely with the difficulties he had with one of the six ministers he brought with him, Rev. J. Casper Rubel, who evidently had difficulty in adjusting himself to the American way of life. The others were placed as already mentioned, Otterbein at Lancaster, Stoy at Cocalico, Waldschmidt at Philadelphia, Wissler at Egypt and Heidelberg, and Frankenfeld at Monacacy. Rev. J. Casper Rubel was tried out in Tulpehocken.

The second meeting of the Coetus of 1752 was held in Lancaster, October 18-24. This was an important meeting at which a great deal of business was transacted.

The ministers entered upon a caucus on Wednesday, October 18th, in the schoolhouse at Lancaster, to name the officers of the Coetus. First they pledged themselves to the Acts of the Synod of Dort and to loyalty to the Synods of Holland. This pledge was signed by:

G. M. WEISS, of Goshenhoppen,  
J. B. RIEGER, of Schaeffer's church,  
M. SCHLATTER,  
J. P. LEYDICH, of Falkner Swamp,  
J. LISCHY, of York,  
J. WALDSCHMIDT, of Cocalico,  
J. W. STOY, of Tulpehocken,  
P. W. OTTERBEIN, of Lancaster,  
JOHN JACOB WISSLER, of Egypt,  
THEO. FRANKENFELD, of Monacacy,  
JONATHAN DU BOIS, of Northampton,  
CONRAD TEMPLEMANN, of Swatara.

Rev. Michael Schlatter was elected president, and Rev. H. W. Stoy secretary. The Coetus had considerable trouble with Rubel, who entered the schoolhouse by force and raised a disturbance in consequence of which Messrs. Leydich, Weiss, and Wissler left the Coetus.

At one of the sessions, Rev. Michael Schlatter, the president, reported that there had been sent to him by the Synods of North and South Holland 300 unbound Octavo Bibles, as well as 500 folio Bibles printed in Basle in 1747. The Coetus decided that "upon every pulpit, in which regular ministers officiate, a large Bible be placed as a gift." Others were sold at 10 shillings to church members; the unbound octavo Bibles were bound and given to the poor. Another session featured the Lischy affair and the accusations of his discontented members in York, as well as the Steiner affair in Philadelphia.

One of the most interesting items in the records of 1752 relates to the schools and schoolmasters connected with the churches. Rev. J. B. Rieger of Schaeffer's Church stated that his congregation was able to maintain one school teacher; Domine Waldschmidt had schoolteachers in all his congregations except White Oaks; Lischy requested that his three schoolteachers be supported by benevolent contributions; Otterbein, Stoy, and Frankenfeld spoke on behalf of their teachers, while President Schlatter insisted that poor children who are unable to pay for their tuition should be taken care of by the Church and her benevolent contributions.

Messrs. Du Bois and Templeman were examined by a Committee of Coetus, were found orthodox, and were ordained by the Reverend President to the holy ministry. Petitions came from the congregations at Donegal, Indian Field, White Oaks, Conewago, and other places asking to be served with the Word and the Sacraments. Then President Schlatter "handed to each minister upon request two folio books bound in parchment, intended for baptisms and church records" which he had bought in Holland.

Another special session of the Coetus of 1752 was held at President Schlatter's house in Philadelphia on December 12th. A long letter was addressed and sent to the Deputies of the Reverend and Christian Synods of South and North Holland, signed by eleven ministers of the Coetus, explaining why Schlatter, who had been maliciously accused during his absence in Europe, should be induced by the Synods of Holland to take charge of the congregation in Philadelphia.

### 1753

Another meeting of the Coetus was held in Lancaster on April 26, 1753. During the month of March, Schlatter had received letters and a sum of money from Holland and "for the sake of love and peace" called the Coetus together. He left to the meeting the disposition of the donations received by him from Holland. Three hundred and thirty-two pounds and thirteen shillings were thus distributed among the ministers and their congregations. The schoolteachers did not fare so well in this distribution.

The schoolteachers at Lancaster, at Monocacy, Witpen, Tulpehocken, Kreutz Creek, Codorus, and Goshenhoppen received a total of thirty pounds, fifteen shillings. Meanwhile Schlatter asserted that he would help in some other way the schoolteachers at Philadelphia, Cocalico, Falkner Swamp, and Frederick. At the same time the President of Coetus was instructed to have a small catechism printed for the instruction of the youth, just as during the previous winter he had at his own expense printed a thousand ABC books, most of which he had distributed for nothing and had sold the remainder for half price, in order that the youth might not be neglected for lack of books.

The regular meeting of the 1753 Coetus was held in Lancaster on October 9th-10th. Unfortunately a split took place among the ministers of the Coetus because of a growing antagonism to Schlatter. The whole affair is a sorry story of intrigue and bitterness. It appears that Weiss and Leydich visited Schlatter on May 29, 1753 and declared that they were not in favor of subordination to Holland. Yet they demanded a share of the contributions that came from abroad. Meanwhile, the Classis of Amsterdam declared that those who had left the Coetus must go without donations until further orders. Leydich declared that he had received orders from Holland to call a meeting of Coetus in spite of Schlatter. The fact is that Schlatter had been falsely and secretly maligned by some of the ministers in letters to Holland. The independents were accordingly invited at short notice to convene at the house of Weiss in Goshenhoppen on September 10th for the purpose of holding a Coetus. Schlatter attended and was coldly received by Weiss, Leydich, Stein, Rubel, Waldschmidt, and several dozen elders and farmers who were present. He was bitterly attacked and abused when he protested against the irregular Coetus. Before Schlatter left, he arranged with Stoy, Frankenfeld, Templeman, and Wissler to hold the regular annual Coetus on the last Tuesday of September at Lancaster. Then the irregular Coetus organized by electing Weiss president, and arranged another meeting at Cocalico. Thus a division was created, and the young preachers did not know what to do, whether they should attend Coetus on the 25th of September or on the 9th of October. Schlatter invited the independents to come to Lancaster. He sent a special deputation to them. But again they received the cold shoulder. In these dark and soul-trying circumstances, Schlatter and his group referred the whole matter in a long communication to Holland. It appears that a letter had been addressed to Schlatter by the authorities in Holland "requesting his dismissal from the Coetus, in order to be relieved from service in this country." If the facts recorded in the third session of the Coetus of 1753 are as stated, then Schlatter was most unfairly treated. He



was rewarded with ingratitude for all the splendid work he did for the Reformed Church in America.

Meanwhile the rival Coetus of the independents was held at Cocalico, October 10-12, 1753, a record of which was sent to the Synods of North and South Holland. They recommended a union of the two congregations in Philadelphia and the selection of a new pastor. It was suggested that Rev. Conrad Steiner and the Germantown congregation be re-admitted to the Coetus. They arranged for a supply pastor for Providence and East Vincent, Chester County; and suggested that Waldschmidt supply White Oaks. They specified the salaries of each of the ministers in Pennsylvania. They accused Schlatter of seeking his own glory rather than the glory of God. This record of the rival Coetus was signed by the following men:

GEORGE MICHAEL WEISS, Pres. p.t.,  
 JOHN PH. LEYDICH, Sec. p.t.,  
 J. JACOB WISSLER, V.D.M., at Egypt,  
 JOHN WALDSCHMIDT, V.D.M., pastor at Cocalico,  
 JOHN MILLER, elder at Falkner Swamp,  
 ABRAHAM SAHLER, elder at Providence,  
 ERNEST KURTZ, elder at Philadelphia,  
 PAUL GEISSEL, elder at Germantown.

#### 1754

The Coetus of 1754 was held in Philadelphia on October 30. The purpose was to establish a perfect unity and Christian bond between the ministers. Schlatter had been sent his written dismissal by the authorities of Holland. In his absence the members of Coetus resolved to hold another meeting on Wednesday April 9, 1755 in Lancaster at which Weiss was to be president. Thus was temporary peace established. Schlatter was still a member of Coetus and was appointed to correspond with the Holland Synods. In a letter of November 3, 1754 he says that he will continue to preach to the regular and loyal Reformed congregation in Philadelphia as often as time and work will allow. In the Pennsylvania Archives we find a communication addressed by the ministers of the Coetus of 1754 to the Governor of Pennsylvania, the Hon. Robert Hunter Morris, congratulating him upon his appointment by his majesty George II of England, and declaring that the ministers of the Coetus were following the teaching of the Reformed Church established throughout Holland, England, Switzerland, and the Palatinate. Later in the year a Coetal Letter to the Classis of Amsterdam began with this sentence: "If ever the outlook has been such as to warrant good hope and happy progress in churches and schools, such is the case at present."

The writer of the letter, Michael Schlatter then describes in detail the new spirit of harmony that is beginning to prevail among the ministers and congregations.

### 1755

Two meetings were held by the Coetus in Lancaster, Pennsylvania during 1755. At the first on April 9th certain necessary regulations were considered in order that affairs might be conducted hereafter in a Christian, fraternal, peaceful, edifying, and orderly manner. Reports, complaints, and petitions were heard from the several congregations. Louis and Andrew Schryver (Shriver) addressed the Coetus in behalf of the congregations of Conewago requesting the services of Rev. Mr. Otterbein. Then the brethren instituted among themselves a "censura morum," a censorship of conduct through an investigating committee. A resolution was passed that no minister should be permitted to preach within the bounds of another congregation without the consent or the request of the pastor loci. Domine Schlatter was appointed to visit all the Reformed congregations in this country to learn in what condition ministers and congregations everywhere are.

Then they discussed the movement of the London Society to establish schools in Pennsylvania and commissioned Schlatter to confer with the Directors in Philadelphia as to how many schoolteachers and in what places they are needed. Otterbein and Stoy were proposed as fit persons to instruct some young men who should afterwards be employed for school or church services—a sort of private theological school and teachers college combined. In a letter addressed to the Classis of Amsterdam, mention is made by Schlatter of a Widows' Fund that he seeks to establish in the Church.

The French and Indian War played havoc with the churches in Eastern Pennsylvania. The records refer constantly to the War that is sweeping the country, to the peril and terror occasioned by the French at sea and the Indians on land. Because of the war, the record of 1755 says "Our ecclesiastical affairs are no longer carried on with the same zeal everywhere and by all in Europe."

Before the session closed, the ministers once more return to the question of Free or Charitable Schools, and express a rather skeptical opinion on the subject. "Apparently these schools will not be of much service to our Church because the only object is the introduction of the English language which is purely a political matter."

### 1756

At the Coetus held in Philadelphia in June 1756, Rieger was chosen president, letters from Holland were read, 2620 guilders of Holland currency

were distributed, and new rules adopted. One of these rules declared that "ministers as well as elders, shall abstain from private conversation during the Coetus, and attend only to the affairs of the Coetus." Transfer of preachers took place, Stoy going to Philadelphia, and Waldschmidt to Tulephocken.

In regard to the English schools, it was decided to send a letter to Benjamin Franklin, one of the Directors. Franklin tactfully showed the delegates not only more clearly the origin and purpose of the schools from the London instructions, but he handed a certain sum of money to each of the delegates for the promotion of the Glory of God.

### 1757

In 1757, Coetus held a regular meeting in Lancaster in June, and a special meeting in Philadelphia in August. The spring meeting was taken up with the Lischy affair. He had been unanimously rejected by the Kreutz Creek congregation and had created a split in the York pastorate. Lischy was suspended for the time being and his congregations were supplied by Otterbein.

Four days of repentance and prayer were appointed throughout the year "for public and solemn celebration in these troublesome war times." Coetus referred to the wrecking of ships that carried Synodical letters and reports, to documents intercepted before they left these shores, to Indian invasions. Stoy wrote: "I myself held a meeting at a certain place, in which during the last month seven persons were killed in a most miserable manner by the very cruel Indians and fourteen carried into captivity."

Domine Stoy wrote to the Classical Deputies in September 1757, that he would like to return to his native land because during the four years of his residence in America he had hardly lived one day without feeling the discomforts of bad health. And yet, he hesitated to embark for Europe, because, he said, "I shudder at the ships of the French pirates, who keep our shores everywhere closed. With regard to the horrors of war . . . our Indians, more savage than wild beasts, have either dragged away innumerable inhabitants of British America from our borders as captives, or slain them in a most wretched and indescribable manner. Cold horror shakes my body and an icy tremor runs through my very bones when I recall what I have seen myself and learned from hearsay. Neither would the tiger nor the most ferocious lion rage so fiercely when meeting a man, as these wild barbarians do. They scalp the living, and what is more even the dead. I myself have seen them slay them and mutilate their bodies with tomahawks. Like wolves they wander through the continuous forests of these regions. They go and return unimpeded.

"In this manner they have devastated our land far and wide. We have lost some of our congregations either entirely or in part. The place where Do. Wissler labored, when living (Egypt), has been pillaged and robbed of its inhabitants.

"The largest part of the people at Tulpehocken, among whom I lived, have either fled, or were led into captivity, or killed by the Indians. Beyond Tulpehocken three other congregations belonging to our Church have been totally destroyed. Through such calamities it has come to pass that we do not need at present any new ministers in Pennsylvania, being in doubt where we could locate them."

#### 1758-1759

Communication with Europe became more difficult. A number of letters and documents were lost at sea. This fact was lamented by the Coetus of 1758, meeting in Philadelphia. Three hundred and eighty-five pounds were received from Holland and distributed among the congregations in the Spring of 1759. The minutes of 1759 Coetus contain a castigation of Do. Steiner because he wanted to leave the Frederick, Maryland congregation and go to Philadelphia whose congregation was a bone of contention from the very beginning. Coetus recommended that Do. Steiner should be excluded from membership. However, as the calamities of war had begun to cease, the status of the churches tended to a better edification.

#### 1760

In 1760 a special Coetus was held at Falkner Swamp in May, because of a letter of inquiry received from Holland. They wanted to know something about the condition of our American churches. In reply to this inquiry we have a very interesting and vivid account of the actual situation in 1760. It runs in part as follows:

"We begin then with *Lancaster*. When Do. Stoy arrived there in the year 1758, in the month of October, he found about 100 families belonging to the congregation. Since that time he has baptized up to the month of May, 1760, 116 children. During the same time he instructed in the Confession of Faith, and received as members, 40 persons. Sixty children are in attendance upon the school.

At *Tulpehocken* are two congregations, which are at present still served by Do. Otterbein. In the one congregation there are about 40 families, or about 80 members; in the other, 25 families or about 40 members. In both congregations 30 children were baptized during 1759, and no young persons received into membership. In the former, larger congregation, during last winter, 40 children attended school, and in the other about 30 children.



At *Cocalico*, Do. Waldschmidt's charge, there are 120 members. In the year 1759 he baptized 50 children. Fifteen young persons were instructed in the Confession of Faith, and received as members. He could give no report about the schools.

At *Falkner Swamp* and *Providence*, Do. Leydich has at present 102 families. In 1759 he baptized 32 children and 13 adults. He instructed 28 persons in the Confession of Faith, and received them as members. About 60 children attend the schools.

At *Old Goshenhoppen* Do. Weiss has 30 families, at *New Goshenhoppen*, 45, and in the *Great Swamp*, 33. In 1759 he baptized in the three congregations 60 children, and instructed 33 persons in the Confession of Faith and received them as members. About the schools he could give no report.

At *Germantown* Do. Alsentz has now about 70 families, and at *Witpen* about 20. At *Germantown* are about 160 members; at *Witpen*, between 30 and 40. In both congregations during 1758 and 1759 (for in the month of February, 1758, he arrived there), he baptized 121 children, and one woman of thirty-three years of age. During those two years he instructed 33 persons in the Confession of Faith and received them as members. About 60 children attend the schools.

Do. Rieger, who serves Schaeffer's Church and *Seltenreich*, has not yet been able to render a report about his congregations.

Do. Du Bois, of *South* and *Northampton*, was also unable as yet to render a report. We are obliged, therefore, to leave these till another occasion.

In this connection we may remark that in the congregations many families consist of Reformed and Lutherans, the husband being Reformed and the wife Lutheran, or vice versa. Husband and wife together attend the church of their choice. There are also the sects and adventurers (land-loopers) who frequently seek to persuade the church people with their talk and win them over. This succeeds now very rarely, yet it confuses the minds of the church members and makes them disinclined to aid in the support of a minister. Thus there arises a state of indifference everywhere, which makes our salary so small and our ministry so discouraging."

With this report was sent a letter addressed by *Coetus* to the Grand Pensionary of Holland, *Peter Stein*, expressing gratitude for past help and requesting further help toward the support of the American churches. Another item of note in 1760 records that a congregation at *Easton*, a newly settled village has sent in a request for a suitable pastor and preacher.

1761

The minutes of the *Coetus* held in *Lancaster* during June 1761 give a

# ESCUTCHEON OF THE REFORMED CHURCH IN THE UNITED STATES

THE REFORMED CHURCH IN THE U.S.



Burning Bush—Symbol of French Church, "I burn but am not consumed."

Seal of Calvin—"I offer my heart to thee, Oh God."

Zwingli's Coat of Arms—the ring symbolizes eternity.

Symbol of Huguenot and Waldensian Churches—"Ergo."

"The Lily among Thorns".



FIRST REFORMED CHURCH

Philadelphia, 1747-1772

decidedly favorable picture of the several congregations. "At Falkner Swamp and Providence a sweet peace exists between Domine Leydich and his congregation. At Goshenhoppen, Domine Weiss, the aged, does what is in his power. Seldenreich and Schaeffer's Church are pleased with the services of Domine Rieger." Reading was pleading for a minister.

Coetus complained about not receiving the donations promised by the London Society for schools. The Society was two years behind in its payments, and the so-called free schools were beginning to languish in most places except in Germantown where the inhabitants of all sects combined and built an English and German school.

The principal congregations in Pennsylvania in 1761 were as follows, according to the report of Domine Alsentz:

Philadelphia should be first, but by reason of the rejection of all order, is left to itself until better times.

Lancaster, and two small congregations belonging thereto, are served by Do. Stoy.

Frederick is served by Do. Otterbein.

Cocalico and White Oaks, by Do. Waldschmidt.

Seldenreich and Schaeffer's Church, by Do. Rieger.

Falkner Swamp and Providence, by Do. Leydich.

Goshenhoppen, by Do. Weiss, but he is constantly sick.

North and Southampton, by Do. Du Bois.

Germantown and Witpen, by Do. Alsentz.

The congregations of Tulpehocken and Swatara earnestly long for a pastor; Reading and Oley also.

Amwell, in New Jersey, ditto.

Easton, ditto.

The difficulties of the work of a pioneer minister are described thus:

"It is almost impossible to convey an idea with how much difficulty all these congregations are maintained. Everything, so to speak, has been started anew, and without hard labor not one congregation can be built up. With faith, love, hope, zeal, patience, and readiness to serve in preaching, catechizing, and family visitation, by constant riding about (because the people are so scattered), we must carry on the work. We have to suffer listening to reproaches on account of many ministers who run about, being bad in doctrine and life. We have to suffer from mockings; from many sectaries; from waiting for the approbation of many misled souls, who say of a minister that begins well, we shall see whether he will continue thus in his work. And although all congregations either request or invite us to serve them, it is im-



possible for the few ministers to satisfy their own consciences and fulfill the purpose of their ministry."

The pastors write to Holland that they cannot live on their incomes for the following reasons:

1. Most of the churches wherein the people assemble are not yet even paid for, and will not be paid for in less than three or four years.

2. Most of the members or families are poor, or but in moderate circumstances. Very few are well-to-do. Many of the poor sigh; many of them would gladly give if they only could. Many in moderate circumstances also have large families, and the schools to which they send their children are very expensive. Many schools are being erected, and thus take much from the contributions.

3. Many people become confused by the many sects, and do not know as yet what churches they will attend. And if they come to church, they are not at once willing to give anything for the support of a minister, because they want to see first whether the minister, though beginning his labors well, shall so continue.

4. Many families are partly Reformed and partly Lutheran. From such not much can be expected, because their contributions are divided between two pastors.

5. The war made everything expensive, especially in the cities, so that a minister can no longer live as heretofore.

## 1762

At the Coetus of 1762 held in New Hanover, Pennsylvania, the congregation in Easton was notified that the Deputies of South and North Holland had called Domine Weyberg for them. The elders of the several congregations appeared before Coetus and declared they had no complaint to make against their pastor. The elders from Old and New Goshenhoppen and Great Swamp reported that these three congregations would remain inseparably together, and asked that a minister be given to them in the place of the Rev. George Michael Weiss, who had died in 1762 and was buried in the church at New Goshenhoppen. The Seldenreich congregation had split over a rather foolish complaint against Rev. Mr. Rieger. It related to his giving of a death certificate without making a post-mortem examination of a man struck by a stone. Coetus asked Rieger to lay down his office as minister. The money sent from Holland, 321 pounds, was distributed among the ministers, schoolmasters, and three of the widows of deceased ministers.

## 1763

In 1763 at the meeting in Germantown the pastors and elders were asked whether their congregations would continue to exist in case the donations from Holland should cease. The answer in several cases was affirmative. Domine Weyberg had arrived from Europe. An elder from a congregation on the Lechaw (Lehigh) requested Coetus to persuade Weyberg to supply their church. In the meantime Steiner had died, and Stoy had gone to Europe to study medicine. Waldschmidt was to conduct services in Lancaster. Three congregations in Whitehall Township and Northampton County earnestly desired to have a regular pastor.

It appears that the need was not so much for money at this time as for men. Lancaster was vacant, Tulpehocken was vacant, Goshenhoppen was vacant since the death of Weiss, Otterbein was working himself to death in Maryland and needed help. These places were now able and willing to support ministers without the foreign donations. Whenever important communications were received from Holland, a special meeting of Coetus was called, as was the case in October 1763.

Weyberg was chosen pastor in Philadelphia and accepted the call. He was a strong character and became quite influential in the city of Philadelphia in Revolutionary Days. In 1764 the vacant congregations were in a deplorable condition. Lancaster, Reading, York, Tulpehocken, Whitehall, Easton, and Goshenhoppen were begging for regular pastors. The suggestion was made that the donations from Holland be hereafter used to pay the travelling expenses of new ministers who should be sent from Europe. They begged for five or six ministers to be sent as soon as possible, and said "If this, our request, is denied, we shall be compelled to give up the Coetus." Philip Jacob Michael had been supplying twelve congregations, including Maxatawny, for a number of years. But since he had not been ordained, Coetus requested authority from the Synods of Holland to ordain him.

## 1764

In the Extract from the Special meeting of Coetus held in Philadelphia in September 1764, we find a very peculiar complaint. One of the ministers, Domine Stapel, was asked to appear and explain how he got his wife. It appears that "in order to get a wife he had made a batch of some kind of lottery tickets, from which one was to be drawn for his wife." The consistory and congregation protested against this scheme. Meanwhile the Lancaster congregation had sent some of the money for travelling expenses to Domine Hendel, who was to come from Holland and serve the congregation as a regular pastor.

1765

In the 1765 meeting of Coetus at Lancaster, mention is made that two of the ministers are held back by heavy rains, and a fatiguing journey from Virginia, having to travel on horseback more than 180 miles. At least fourteen congregations asked for one of the first ministers who was to arrive from abroad.

Weyberg was president in 1765. He wrote a very frank letter to the authorities in Holland, stating that for the past few years several things were evident, viz., that the subsidies should cease, that Holland was desirous of withdrawing entirely. John Daniel Gros is mentioned as having arrived with Domine Hendel, but had not as yet been ordained. Coetus examined him in theology and languages and found him exceedingly well versed, bringing credentials from Marburg and Heidelberg. Coetus ordained him and located him at Whitehall where he served four congregations.

The state of the Church in 1765 is described as follows:

1. Philadelphia has about 125 families; 108 children were baptized from May, 1764, to May, 1765; 50 have been received as members. Between 90 and 100 children attend the schools.

2. At Lancaster Do. Hendel has found up to this time 93 Reformed families. In that congregation he baptized since his arrival, about the middle of December, to May, 27 children; received 39 persons as members, among whom were 15 young men, 20 unmarried and 4 married women, who came from the Catholics and from the Mennonites. About 80 children attend the schools. Besides this he has visited York, Donegal, Maytown, White Oaks, Lebanon, Kreutz Creek, Seldenreich, and Muddy Creek.

3. At Providence and Vincent, where Do. Leydich preaches, there are about 54 families, in the former 24, and in the other 30. In both congregations 32 children were baptized, 21 persons received as members; most of the time 50 children in school.

4. Cocalico and Cacusi (Hain's Church) consist of 50 families. Do. Waldschmidt received from 1763 to 1764, 13 members. Most of the time 40 children attend school. From 1764 to 1765 the families remained the same; but 38 members were received from some distant families. The schools are very nearly the same. In the two years 65 children were baptized. The reason why he was not at the Coetus of 1764, was on account of the heavy rains and great floods.

5. At Whitehall Do. Gros found 94 members in the one congregation (Egypt); from the middle of December to May baptized 7 children, received 13 members. In the other congregation, (Schlosser's), there are 78 members;

children baptized 8, received as members 7. In the congregation across the Jordan there are 73 members; 7 children baptized; 5 members received. In the fourth congregation, Allentown, there are 83 members; children baptized 6; received as members 4. In five other, shepherdless congregations, Lecha (Lehigh), Plainfield, at Droogeland (Dryland), Greenwich, Lindau, he baptized 43 children, and found over 300 families members.

6. At North and Southampton Do. Du Bois has 47 families; baptized 17 children; received 2 members. No school can be kept there because the two churches are too far apart. Therefore the children are taught by the parents, and by constant catechizing.

7. At Germantown Do. Alsentz still has 93 families. He baptized from May, 1764 to 1765, 30 children, received 12 members. Between 50 and 60 children attend the school. At Witpen there are about 26 families; 9 children were baptized; and the school has about 20 children, sometimes more or less. Worcester has about 27 families, 12 children baptized. In the school there are about 30 children.

Do. Otterbein's report did not arrive, and as it seems, was lost upon the long journey."

The arrival of four new ministers sent over by Holland brought about a special meeting of Coetus in Philadelphia in October, 1765. Domine Pomp was sent to Falkner Swamp and Vincent Township. Domine Berger was to preach in Reading. Domine Henop was called to Easton, Greenwich, Dryland, and Plainfield. Domine Zufall was to take charge of Tulpehocken and Swatara. Some of the other ministers complained that they had "too little to live on and too much to die."

## 1766

With the arrival of the new ministers Coetus took on a more substantial function. At the Reading meeting in September 1766, twelve ministers were present. It was decided that all meetings be held hereafter in a Church. The elders said that the external condition of their churches was in good order, but internally the seed was slow in bringing a full harvest. Old and New Goshenhoppen and Great Swamp had an unordained shoemaker, by the name of Ries, preaching for them, but were promised one of the first new ministers.

Then came the question which continued to agitate the Church for the next quarter of a century, viz., "the privilege to examine and ordain fit persons to the ministry in this country." Coetus did not wish to be arbitrary or offensive toward Holland, but it is evident that the permission to ordain candidates in case of necessity would some day have to be granted. Of course



they had precedents in the ordination of Templeman and Du Bois, which was later ratified by the Holland authorities.

The record of 1766 refers to the congregation of Carlisle and says "A person (John C. Bucher) had providentially appeared." The Carlisle congregation begged Coetus to ordain him. The case was considered for a year and then referred to Holland. The Tohickon congregation wished to call John C. Gobrecht, one of five newly arrived ministers, but Gobrecht was as yet unordained. "To send him to Holland is impossible; the candidate dreads the sea voyage; the congregation cannot wait so long. What should Coetus in this case be allowed to do?"

A very interesting fact is recorded in 1766, viz., "The great number of the poor, the scarcity of money, the cessation of trade on account of the Stamp Act, have thrown everybody back, so that most of the ministers fall short of what they expected, for people cannot give as much as before they thought of doing."

The detailed record of the congregations in 1766 follows:

*Philadelphia*, Weyberg's congregation, has about 145 families; up to the month of September, he baptized 85; members received, 50; the school consists of 90-100 children.

*Germantown*, where Alsentz has now been nine years, has, counting removals and additions, still 90 families; 32 children of the congregation have been baptized; 40 were received as members; about 80 children attend the schools.

*Witpen* and *Worcester*, two small congregations ten and fifteen miles from Germantown, consist of about 40 families. The one has now, near by the church, a new schoolhouse and a teacher; but the other congregation, *Witpen*, is so much scattered that it could not well keep a teacher. Yet one was employed up to last May.

At *New Hanover* (otherwise Falkner Swamp) and *Vincent*, Do. Pomp is located. In the first congregation there are about 100 families or 200 members; in *Vincent* 30 families or 100 members. In both congregations are good schools and teachers.

At *Easton*, Do. Henop has 27 families, he baptized 17 children, 7 attend school. At *Greenwich* he has 40 families; 36 children baptized; 8 admitted as members; 32 in school. At *Plainfield* he has 24 families; 14 children baptized; 23 received as members; 32 at school. At *Dryland* there are 33 families; 13 children baptized; 36 received as members; 36 in school.

Do. *Waldschmidt* baptized in his congregations on the *Cacusy* and at *Bern* and in the neighborhood, 30 children; received 23 as members; 55 children in the schools.

Do. *Leydich* seems to have recovered, and ministers to three congregations at *Providence*, *Upper Milford*, and across the *Schuylkill*. In the first he has 11, in the second 48, in the third 51 families; a total of 250 members; he received 52 as members; baptized 79; schools irregular.

Do. *Gros* has four regular and two irregular congregations. At *Allentown* 34 families; 9 members received; 18 baptized; *Egypt* 31 families; 12 members received; 7 baptized; at *Schlosser's* 23 families; 9 members received; 9 baptized; and across the *Jordan* 17 families; 12 members received; 12 baptized.

The *Tresbacher* and *Lynn* congregations embrace about 30 families, whom he serves on week-days.

Do. *Du Bois* is still at *North* and *Southampton*, but his report seems to have been lost in the transmission hither.

Do. *Otterbein* is in the city of *York*, near which there are also two other small congregations. We have not yet received further information.

Do. *Berger* at *Reading* has about 140 families; in the first year he baptized about 60 children; received 21 as members; 40 to 50 at school.

Do. *Hendel* at *Lancaster* has 105 families; baptized from May, 1765 to September, 1766, 107 children; received as members 40; at school are 50 to 60 children. Besides he supplies a church on the *Pequea* and *Conestoga*. Has also preached in *Tulpehocken*, *Swatara*, *Lebanon*, *Muddy Creek*, *Cocalico*, *York*, *Baltimore*, *Frederick*; in *Virginia* at *Winchester*, *Shepersburg* (*Stephensburg?*), *Stony Creek*, *Staufferstown* (*Strasburg*), *Woodstock*, *Schanador* (*Shenandoah*) and *Messenutten* (*Massanutten*).

Do. *Zufall* has four congregations, at *Tulpehocken*, *Muhlbach*, near *Lebanon*, and *Swatara*.

## 1767

The opening sermon of the Coetus of September 16, 1767, was delivered by Do. *Otterbein*. In fact, a great part of the sessions was taken up with a discussion of the methods of *Otterbein*. When he left *Frederick* for *York*, "sometimes on Sunday some members of the congregation would come together, when one of them would read from the Bible, or from a book of sermons, or they entertained each other with religious conversation, also sometimes sang a psalm or hymn, and prayed. Other members of the congregation did nothing of the sort, but, commenced to speak evil of them." On this account *Otterbein* was accused of stirring up sectarianism. Coetus by resolution declared "That it is not against the teachings of our church, when people sometimes come together to pray and read God's Word."

A representative of the Dutch Coetus from *New Jersey* and *New York* proposed "that for the extension of Christ's kingdom in this hemisphere, it

would not be unserviceable, but much rather useful and advantageous, to seek more fellowship with the Coetus of Pennsylvania." He declared that the Dutch Coetus had obtained the privilege of erecting a college in New Jersey with the view of preparing young men for the Ministry of the Church and requesting that therefore they be supported and aided as far as possible.

The result was that as early as 1767 Coetus declared its willingness to aid in the enterprise of erecting a college, since "we have for a long time already perceived the usefulness of and necessity for such an institution; as it would be much better if we could sometimes educate a capable person here in this country, thereby sooner to be in a condition to help the poor, lonely, widely scattered congregations, and not be compelled to get all our ministers from abroad. In particular do we ask your approval and fatherly support in the erection of a College, since this as a nursery and training school for the establishment of your church in this hemisphere is very necessary." This reference relates to the establishment of Queen's College whose charter was granted by George III in 1766 through Governor William Franklin. In 1825 the institution changed its name to Rutgers College, and in 1924 to Rutgers University.

Among the new arrivals in the ministry were Faber, who began his work in Goshenhoppen in November 1766; Wittner at Cocalico in October 1766; and Lange, who began his American ministry in Frederick, Maryland.

### 1768

In 1768, Domine Hendel preached the sermon at the opening of Coetus in the Court House, Easton, Penna. The sessions were held in a private house, since there was no church there. Deputies from Tulpehocken, Kaemerling, Muhlbach, and Bethel complained about the deserted condition of their congregations.

"The Dutch Reformed delegated ministers from New York were empowered by their Coetus to bring about a union between us and them for the best interests of the Churches. After a lengthy discussion, it was decided that the proposals were incompatible with our manifold union with the Reverend Fathers in Holland, and that in the formation of a College alone we can join hands."

A strong Reformed congregation in Baltimore, Maryland, sent a call to Mr. Christopher Faber, who had recently come to this country. Complaint was lodged against the Allentown congregation because it will not join Whitehall in contributing its share toward a parsonage. The Rev. Mr. Wittner of Reyer's Church was censured by Coetus because "he is always late when he has to preach for them on Sunday afternoons." Two candidates for

the ministry were examined by Coetus and recommended to the Synods in Holland. William Bausman, a delegate from Lancaster brought a complaint against his pastor, Rev. Mr. Hendel, viz., that he did not visit the school often enough, nor examine the children, that catechizing is not held every Sunday. Then Domine Hendel presented his grievances against the congregation, after which matters were amicably adjusted.

The statistics of the whole Coetus of Pennsylvania in 1768 runs as follows:

MINISTERS	CONGREGATIONS	Families	Baptized	Confirmed	Schools	Scholars		
Weyberg....	Philadelphia . . . . .	150	90	.....	1	90-100		
Du Bois ...	Keeps his former congreg. North and Southampton.							
Hendel ....	Lancaster.....	120	56	32	1	70		
Pomp .....	1. New Hanover . . . . .	100	30	24				
	2. Vincent. . . . .	40	20	30				
	1. York . . . . .	50	26	12	1	40-50		
Otterbein..	2. Paradise, 3. Kreutzcreek, are two small Congr.							
	1. Easton . . . . .	20	}	Each Sunday two of these Congr. have preaching services.				
Henop ....	2. Dryland. . . . .	41						
	3. Plainfield. . . . .	24						
	4. Greenwich. . . . .	24						
	1. Old Goshenhoppen . . . . .	30	} 60	22	In each congr. is one winterschool. Two Congr. are served every Lord's Day.			
Faber .....	2. New Goshenhoppen . . . . .	90						
	3. Great Swamp . . . . .	30						
Gross lives at Whitehall	1. Egypt . . . . .	20	9	} 41				
	2. Schlosser's . . . . .	25	18					
	3. Jordan . . . . .	15	10					
	4. Allentown . . . . .	30	17					
Leidig.....	1. Coventry. . . . .	}	No report.					
	2. Upper Milford . . . . .							
	1. Carlisle . . . . .	}	No report.					
Bucher.....	2. Falling Spring . . . . .							
	3. Maytown . . . . .							
	4. Middletown . . . . .							
	5. Hummelstown. . . . .							
	6. Donegal. . . . .							
Wittner ...	1. Cocalico . . . . .	}	No Report.					
	2. Maiden creek . . . . .							
	3. Seltenreich . . . . .							
	4. Reyer's . . . . .							
	1. Amwell . . . . .	}	No report.					
Dalliker....	2. Bethlehem. . . . .							
	3. Rockaway. . . . .							
	4. Foxhill. . . . .							
	5. Valley . . . . .							
Wald- schmidt .	1. Bern. . . . .	}	No report.					
	2. Muddy Creek . . . . .							



In a Coetal letter of 1768 the Synods in Holland were informed that "there are less ministers at present in proportion to the congregations than in Schlatter's time." Regret was expressed that so many scattered and shepherdless sheep in Virginia and Maryland should be without pastoral care. The whole list of pastorless congregations in 1768 follows:

1. Tulpehocken, Kaemerling, Muehlbach, Bethel.
2. Reading.
3. Germantown.
4. Saucon and Springfield.
5. Frederick
6. Lebanon, Quitophehilla, Heidelberg, White Oaks and Rapho.

### 1769

Domine Gros was elected president of the 1769 Coetus of Pennsylvania held in Germantown. The Rev. Mr. Hendel was transferred from Lancaster to Tulpehocken. Domine Henop was transferred to Frederick, because of the severe difficulty of his work in Easton. Riding on horseback thirty miles and preaching twice a Sunday was too much for him. John W. Pithian, a Heidelberg student of theology, ordained by the Palatinate Consistory was recommended to Easton. Domine Gros was asked to leave Whitehall for Saucon and Springfield because of the very poor condition of his parsonage. "He lives in a poor building, also at a place where no wholesome water can be had; which to a minister in this country, who has nothing to drink but water, may be a chief cause for complaint, especially in the hot summer days."

In the Coetal letter of 1769 President Gros explains why the Minutes of Coetus are frequently delayed from three to six months on their way to Holland. "Winter comes on, rivers are closed with ice and ships cannot sail before spring."

### 1770

Domine Pomp of Falkner Swamp opened the 1770 Coetus in Philadelphia. He was chosen president and preached the opening sermon. Sebastian Mueller, an elder in the Germantown congregation, complained that Domine Faehring "had in a sly manner eloped with Mueller's daughter." A young man, Caspar Wack, trained under Weyberg was to supply the Lancaster congregation. "Because many of the elders were anxious to return home, since some of them had been absent from their families for more than a week, and at their own cost, and some having from eighty to a hundred or more miles to their homes, therefore several asked to be dismissed 'before Coetus sessions were concluded'." Another item of interest reads as follows: "It was resolved

that no minister, who is not under the Coetus, or dependent on the Coetus, or a member of another Coetus of our Reformed Church, shall preach in our churches and congregations."

The Coetal letter of 1770 expresses gratitude for the privilege of ordaining ministers in this country.

The ministers then returned to the propositions made by the brethren of the Dutch Coetus in New York and New Jersey which were as follows: "That a Synod should be organized, which should stand in fraternal co-ordination with the Synods of the Netherlands; that the ministers of each state constitute a Classis: and that delegates from each Classis be sent to the Synod in order to take care of the affairs of the whole church in this part of the world." These propositions were declined by our Synod.

### 1771

The Church in Reading entertained the Coetus of 1771, Domine Henop, presiding. The people of Pequea had been served by the Lancaster ministers, Stoy, Otterbein, and Hendel, but were about to be cut off under Do. Boehm, who had been sent to Lancaster by the Coetus. Hence complaints followed. Five congregations from Virginia petitioned Coetus for a minister. "They represented very touchingly that the need of their churches was great."

Concerning the Rev. Mr. Boos, a new arrival who preached in Reading, the minutes of Coetus say that "by his good life, as well as by his teaching, he has made himself so well liked in his congregation that the members have given him a call." John Christian Stahlschmidt placed himself under Weyberg to be prepared for the ministry. It is interesting to note that several of the schoolmasters took lessons in theology and then applied for examination and ordination, viz., Steiner and Weber.

It will be noticed that among the ministers who arrived in 1771 were Rev. Abraham Blumer and Rev. Charles Lewis Boehme. Blumer was sent to Allentown to take charge of the four congregations which had previously been served by Rev. John Daniel Gros. The congregation in Lancaster was assigned to Boehme. These two ministers brought with them from Holland twenty-five copies of the Dutch Church-Order.

The status of the congregations in 1771 was as follows:

Pastor	Place	Members	Bapt.	Conf.	Salary	School Children
Weyberg....	Philadelphia.....	200	113	45	150 pds.	
Pomp.....	Falkner Swamp.....	90	40	26	75 "	
	Over the Schuylkill.....	40	20	19		
	Tulpehocken.....	37	17	7		*18
	Swatara.....	32	15	3		15
Hendel....	Muehlbach.....	36	20	10	70 "	25
	Heidelberg.....	23	12	6		16
	Kaemerling's.....	16	4	—		14
Gros.....	Lower Saucon.....	80	35	16	75 "	
	Springfield.....	47	20	10		
	Allentown.....	38	7			
	Jordan.....	18	4		75 "	
	Egypt.....	40	9			
	Schlusser's.....	20	13			
	Muddy Creek.....					
Gobrecht ..	Reyer's Church.....	95	43	48	65 "	
	Cocalico.....					
	Seltenreich.....					
	Germantown.....	70	45	19		
Faehring ..	Witpen.....	35	26	—	90 "	
	Worcester.....	46	30	16		
Wald- schmidt .	Allegheny.....					
	Epler.....	80	19	—	60 "	
	Little Cocalico.....					
	Alexandria.....	39	31	16		
Daelliker ..	Rockaway.....	49	37	15	75 "	
	Valley and Foxhill.....	67	25	5		
Weymer ..	Troxel's.....	38				
	Hagerstown.....	45	70	30	60 "	
	Lebanon.....	35	19	—		
	Quitopehilla.....	28	13	—		
Bucher....	Warwick.....	27	10	17	85 "	
	Manheim.....	17	11	11		
	Rapho.....	23	8	14		
	Donegal.....	24	9	5		
	Frederick.....	120	55	26		**100
Henop....	Over the Monocacy, in the Glade Church....	50	17	—	90 "	
	Kittatinny Mts.....	54	25	15		†32
Boehm.....	Lancaster.....	150	66	‡54	80 "	60
Boos.....	Reading.....	80	38	40	75 "	86
	New Goshenhoppen.....	90	31	8		
Faber.....	Old Goshenhoppen.....	40	20	6	65 "	
	Great Swamp.....	40	12	11		

\* All these congregations have school only in the winter.

\*\* 2 schools.

† 8 married and 46 single.

‡ 1 school.

1772

President Faber opened the Coetus of 1772 in Lancaster. The sermon was preached in the church but the meetings were held in the Reformed school-house because it was more convenient. The new ministers who arrived during the winter, viz., Helferich, Helfenstein, and Gebhard, brought calls, each one from the congregations to which he had been assigned. Helferich was assigned to Maxatawny, Helfenstein to Germantown, Gebhard to Skippach. The congregations at Lowhill and Heidelberg were to be supplied by Helferich, The Trappe Church was to be a part of Gebhard's parish.

At the request of Brother Du Bois, each member of the Coetus voted to recommend to his congregation the founding of Queen's College at New Brunswick, and promised "that the Coetus of Pennsylvania would always deem it a pleasure to contribute something to such a worthy cause." Five candidates petitioned Coetus for ordination: Wach, Weber, Neveling, Wagner, and Steiner. It was resolved that the Baltimore congregation should be supplied by ministers of the Coetus, that Gobrecht of Lancaster should sometime serve the people of the Pequea region, and that the Church at Cacusi or Heidelberg in Berks County should continue the services of Domine Boos of Reading. The five congregations in Virginia were still begging for a minister but in vain.

1773

The members of Coetus met in Lancaster in 1773, Domine Weyberg, presiding. Rev. John Daniel Gros reported that he had left his congregation in Pennsylvania and accepted a call in the State of New York. Hanover, Abbottstown, Bermudian, and Silver Run asked for a minister who would serve them in common.

The statistics of the congregations in 1773 were as follows:

	Fam.	Bapt.	Conf.
Weyberg, in Philadelphia . . . . .	300	135	40
Boehm, in Lancaster . . . . .	218	103	24
Leydich, in Pottstown, Providence, and Coventry . . . . .	136	56	22
Henop, in Frederick, Kittatinny Mountains, and Glade church . . . . .	188	107	62
Pomp, in Falkner Swamp and Vincent . . . . .	107	66	42
Faber, in Old and New Goshenhoppen and Trumbauer's . . . . .	260	87	36
Bucher, in Lebanon, Quittopheilla, Warwick, Manheim, Rapho, and Donegal . . . . .	162	127	15
Weymer, in Conococheague . . . . .	86	45	24
In visiting the churches in Virginia . . . . .		89	88
Gobrecht, in Cocalico, Muddy Creek, Seltenreich and Reyer's . . . . .	92	65	29
Helffrich, Maxatawny, Langekirch (De Long), Heidelberg, and Lowhill . . . . .	118	65	13
Blumer, in Northampton, Jordan, Schlosser's and Egypt . . . . .	125	91	25



The Holland Deputies were evidently displeased with the action of Coetus because certain candidates for the ministry had been examined and had been given permission to administer the Holy Sacrament before the consent of the Holland Synods had been obtained.

In the Coetal letter to the Synods of Holland, November 26, 1773 the following statement occurs: "There are no institutions in this country which care for widows and orphans. Now, in order not to leave our dear ones entirely helpless after our departure, all the members of Coetus have resolved to establish a widows' and orphans' fund, into which every member of Coetus is to pay annually a fixed sum, which, after his death, is to be paid out, with interest, to his widow and orphans." They requested Holland to be permitted to use some of the charitable donations to start the enterprise.

#### 1774

The Coetus of 1774 met on the occasion of the dedication of the newly built church in Philadelphia, May 1st. The Governor of Pennsylvania was present, and the Provost of the College, Rev. Dr. Smith, preached. Weyberg and Blumer opened and closed the ceremonies with fitting sermons. The congregation of York reported that Domine Otterbein had resigned and had been replaced by Mr. Wagner.

A report to Holland refers to the beautiful church edifice completed in Philadelphia. "The assistance rendered, not only by the congregation itself, but even by other denominations, convinces us that that is done in America which has long and vainly been sighed for in Germany. Episcopalians, Presbyterians, Reformed, and Lutherans united their wishes and gifts so that the church edifice in Philadelphia, which cost about 7000 pounds, could be completed and consecrated." The fact is emphasized that there is a lack of teachers for the church schools. "Many schools must be provided with English schoolmasters, most of whom are imported Irishmen."

#### 1775

The Coetus of 1775 was held in Lebanon, Pennsylvania. Thirteen ministers were present, but Caspar Weyberg of Philadelphia did not attend "on account of fear that the enemy might attack the city." The Lancaster congregation was given the liberty to call any minister from the Coetus and any minister was given the liberty to accept the call without waiting until the next meeting.

The churches of Pennsylvania were feeling the effects of the impending American Revolution "In consideration of the great troubles and sad condi-

tions under which we now live, it was resolved that on the last Wednesday of next June a day of general fasting, repentance and prayer shall be held in all our congregations." The language question is beginning to stir. The statistics of the congregations record that in the Rockaway Valley and Foxhill, of the eight schools, five are English. The letter to Holland states that "we live in precarious times, the like of which, so far as we know, has never been seen in America."

## 1776

The critical year of 1776 saw a meeting of the Reformed Church Coetus in Lancaster, held on May 1st. Dr. Weyberg of Philadelphia was absent again "from fear of an attack by the enemy." Eleven ministers were present, nine were absent. Domine Helferich preached the opening sermon. It was the custom that the secretary of one year should become the president of the next and then preach the opening sermon of the Coetus. Dr. Helfenstein had left Germantown and had accepted the call to Lancaster. It was decided that the request of several congregations at Shamokin to be alternately visited by preachers of the Coetus should be granted.

Statistics of the congregations in 1776 follow:

	Fam.	Bapt.	Conf.	Schls.	Pupils
Gobrecht, in Cocalico, Muddy Creek, Selteneich, and Reyer's Church.....	89	46	19	3	65
Hendel, in Tulpehocken, Swatara, Muhlbach, and Heidelberg.....	170	40	41	5	127
Henop, in Frederick, Mountains and Glade.....	231	80	73	4	160
Helfenstein has only been a short time in Lancaster..					
Boehm, in Hanover, Abbottstown, Creutz (Christ's), Lischy's Church, Bermudian, brought in no report.					
Weymer, in the three united congregations in Conococheague.....	100	55	28	2	38
Faber, in Taneytown, Codorus, Jerusalem, Zion's, David's and Bleymeyer's Church.....	232	59	52	..	..
Otterbein, in Baltimore had no report.					
Wagner, in York.....	56	20	..	1	30
Weber, in Plainfield, Greenwich, Hanolden, Hamilton, and Mount Bethel.....	120	50	15	..	60
Helffrich, in Maxatawny, Long Swamp, Heidelberg, and Lowhill.....	150	80	28	4	115
Weyberg, in Philadelphia.....	300	111	31	..	...
Faber, in Old and New Goshenhoppen, and Great Swamp.....	250	51	34	..	...
Blumer, in Northampton, Allentown, Jordan, Schlosser's and Egypt.....	147	64	32	3	83

1777

The absentees at the Coetus of 1777 meeting in Reading were a dozen; those present were thirteen. Domine Helferich was made president. The congregations in Shippensburg, Carlisle, Lower Settlement, and Hummels-town asked for the examination and ordination of "a man by the name of Runkel" whom they liked very much. He was examined by Coetus and his name sent for approval to the Fathers in Holland, after which he would be ordained. The Coetus resolved that "if in the future any one shall fail to attend, except in cases of the greatest necessity, he shall be severely reprimanded, and a fine in money be imposed, which money shall be put into the Widow's Fund."

Concerning the American Revolution, Article VIII of the minutes records these sentiments: "On account of the sad war, many a praiseworthy observance is omitted, especially in regard to the keeping of the Sabbath Day and Christian exercises in the families at home. People at present think more of arms than of God's Word." The Holland letter records the flourishing condition of the congregation in Reading due largely to the ministry of Mr. Boos. The Secretary records that "it is second to none of the congregations of America."

The Coetal letter of 1777 ends with the prayer that "the Fathers and brethren in Europe might become mediators and conciliators between the Kingdoms of Great Britain and America, so that the desired sun of peace may soon shine for the welfare of His whole Church." The only comment the writer of this chapter can make is that if this prayer had been granted, there would never have been a United States of America. John Adams saw to it that conciliation and compromise were not successful.

1778

The meeting of the ministers and elders in this year was to have been held in Lancaster, but "because the tumults of war were very great in that section, and therefore only a very few were present nothing important was transacted."

While Coetus did little during the American Revolution, the individual pastors and members of the Reformed Church were ardent supporters of the movement for American Independence.

Dr. Casper D. Weyberg, of the Philadelphia Reformed Church, was imprisoned for his fearless preaching in favor of the American cause, which had a bad effect upon the Hessians in the British army. Rev. John H. Weikel, of Boehm's Church in Montgomery County, got into trouble because he

preached a sermon on the text: "Better is a poor and wise child than an old and foolish king who will not be admonished." The Rev. Philip Jacob Michael, reputed founder of the Reformed Church in Reading, resigned his charge and entered the army, and in 1777 was appointed chaplain of the first battallion of the Berks County Militia. Rev. J. W. Nevelling, Reformed Minister, gave his whole estate to the government. He became pastor of the Reformed Church in Lancaster. Rev. J. C. A. Helffenstein preached to the Hessian prisoners on the text Isaiah 52:3, "Ye have sold yourselves for nought, and ye shall be redeemed without money." Rev. Abraham Blumer was pastor of Zion Reformed Church in Allentown when the British army was approaching Philadelphia in 1777. The Liberty Bell was removed to Allentown and was hidden under the floor in Zion Church until the evacuation of Philadelphia by the British. All the members of the Reformed Coetus were loyal to the American cause. Rev. Zubly of Georgia lost his pastorate because he tried to prevent Georgia from uniting with the other colonies in a movement for national independence.

The members of the Reformed congregations were almost without exception loyal to the American movement. Many were in the Continental Army. Baron de Steuben was a member of the Reformed Church in New York of which Rev. John Daniel Gros was pastor. General Nicholas Herkimer, commander of the American Army at Oriskany, was a Reformed Palatine, member of the Reformed Church in New York. Col. George Nagle and Col. Henry Haller, Col. Nicholas Lotz, Captain Jacob Bower, Daniel Rose, were all prominent members of the Reformed Church in Reading. Then there was the Hiester family, Daniel Hunter of Oley, the Spykers of Tulpehocken. Michael Hillegass and his son of the same name took a prominent part in the struggle for American freedom. He was elected Treasurer of the Colonies in 1775 and served throughout the Revolutionary War, continuing in office when the Treasury Department was established by Congress in 1789. Rev. John Conrad Bucher, Gen. John Philip De Haas, and Hon. John Gloninger were three prominent patriots coming from Reading. Col. Peter Kichline, one of the founders of the Reformed Church in Easton, was at the head of a regiment that fought heroically in the battle of Long Island. Col. Fred Antes, of Pottstown, and his two brothers were ardent supporters of the war for independence. Every Reformed Congregation of the Coetus has its list of patriots who served the American cause. There were very few Tories in the list.

1779

At the meeting in the spring of 1779 held in Lancaster, Rev. Mr. Hendel,



the oldest of the brethren present, was chosen president. All the ministers said that the external condition of their congregations was much confused by the existing disturbances, and that the internal conditions were very bad. An admonition was to be prepared and printed on account of vices and other irregularities frequently invading the congregations.

1780

1781

The Minutes of the Coetus of 1781 held in Philadelphia begin by explaining that because of the war, it could not be determined at our last Coetus where the meeting could be held next year, the decision was left to a later date, when it was decided to meet in Philadelphia. There was great confusion and the meeting of 1780 seems to have gone by the board. In 1781 the ministers were still convinced that the war "increased the vanity, and that many indulged without shame and decency in the most abominable vices." A Mr. Dubbendorf who had come over with the Hessian troops was suspected of siding with the British, lost the confidence of his Germantown congregation, resigned. The disturbances caused by the Revolutionary War seem to have overshadowed everything relating to ecclesiastical affairs.

1782

The atmosphere began to change in 1782. When Coetus met in Reading, eighteen ministers were present and four were absent. Coetus sent Rev. Mr. Weber to Westmoreland County, which was then a new settlement. In a number of instances vacant congregations were given liberty to call a minister of Coetus. The monetary situation of Revolutionary Days was worrying the ministers. In the Coetal letter, President Weyberg said: "The draft to Mr. John Erkelens would have been paid long ago if our paper money had retained its credit. This gentleman will pay the money as soon as the conditions of our country improve."

1783

The Coetus of 1783 reported a great many congregations vacant. There was much shifting of pulpits among the ministers. But the Philadelphia session of May 14th, 1783, rejoiced "on account of the blessed times of peace, whereby the Lord has crowned the physical and spiritual struggle of true Republicans. To us, as American ministers, under the supervision of the Reverend Fathers of Holland, this change of our government must be especially welcome, on account of the unrestricted fellowship, now open to the two republics." The Coetus pleads that Holland may send some more

young ministers speedily to fill the vacant congregations. Coetus says, however, that it would rather secure a few honest men than many who lack quality.

The Statistics of the Reformed congregations belonging to the Coetus of Pennsylvania in 1783 are as follows:

MINISTERS	CONGREGATIONS	Families	Bapt.	Conf.	Schol.	Schools
Nicholas Pomp.....	Falkner Swamp.....	85	36	25	100	2
	Vincent.....	45	20	..	50	2
Casper Weyberg.....	Philadelphia (sittings)....	2000	177	66	120	2
Albert Helffenstein.....	Germantown.....	180	47	16	63	2
William Hendel.....	Lancaster.....	164	52	33	81	2
William Otterbein.....	Baltimore.....	32	10	..	40	1
	Antietam.....	50	21	..	25	1
	Pottstown.....					
Philip Leydich.....	Coventry.....	152	29	32		
	Trappe.....					
	Maxatawny.....					
	Heidelberg.....					
John Helffrich.....	Lowhill.....	175	92	35	164	6
	Upper Milford.....					
	Salzburg.....					
	Greenwich.....					
John G. W. Neveling.....	Reading.....	100	12	10	75	1
Daniel Wagner.....	York.....	78	28	25	50	1
	Lebanon.....					
	Kamerling.....					
	Jones'.....					
William Runkel.....	Hill Church.....	169	124	47	101	5
	Donegal.....					
	Maytown.....					
	Rapho.....					
	Manheim.....					
	White Oaks.....					
	Hanover.....					
Christ. Gobrecht.....	Christ Church.....	125	65	45		5
	Abbotstown.....					
	Bermudian.....					
Caspar Wack.....	Lower Saucon.....	75	32			
	Springfield.....	50	30	37	50	2
	New Goshenhoppen.....	95	37	17	48	2
Fred. Dalliker.....	Old Goshenhoppen.....	45	18	8	32	1
	Great Swamp.....	37	12	26	31	1

1784

In the Coetus of 1784 a large number of the ministers were absent due to infirmities, sickness, great distance from Lancaster, and other causes. For the first time, reference is made to the fact that the youth of the Church is progressing in knowledge and godliness. The following congregations re-

quested a minister, Cocalico, Reyer's Church, Muddy Creek, Seltenreich, Upper and Lower Tulpehocken, Heidelberg, Swatara. There must have been great confusion in this post-war period. The records show that many congregations lacked ministers and many ministers were moving from one charge to some other region. The two congregations in Baltimore were allowed to remain separate under the care of Domine Otterbein and Domine Pomp. The President of Coetus reiterates that it is greatly in need of several good and faithful ministers and then adds that "it would be most advantageous to the Church if young men could be prepared and qualified for the ministry here in this country. However, to establish a school in which the salaries of at least three professors would have to be paid, is at present beyond our power, if we are not assisted by generous and loving support from outside." It took some years before this plea for a theological seminary was heeded.

The question had been raised by Holland whether it would not be better that pastors and churches remain together a longer time, to which President Henop replied: "As every congregation of the Coetus has the liberty to call a minister, so every minister has the liberty to accept a call, especially when he can hope to do more good in his new congregation than in the former."

### 1785

The Minutes of the Coetus of 1785 record that the first minister who arrives from Holland shall be assigned to Cocalico, Muddy Creek, Seltenreich, and Reyer's Church. The statistical reports show that the post-war period had its economic problems. "This year the expenses were more than the receipts" is recorded in some instances.

The Coetal letter written by President Abraham Blumer, addressed the Holland brethren as "the Most Reverend, Most Learned, and Most Esteemed Fathers in Christ." Then he proceeded to describe the actual condition of the Reformed Church in Pennsylvania and Maryland. He acknowledged the receipt of 800 florins from the Reverend Deputies of South and North Holland and from the Most Reverend Classis of Amsterdam and told how it had been distributed. He referred to the fact that the finances of the Widows' Fund had become very weak by the loss of the Continental money. He stated that the price of imported goods and the price of the products of the country were changing almost every week and this rendered the daily expenses uncertain. Some ministers lived on their own property obtained by marriage; others dwelt in parsonages.

Then Domine Blumer launches into the main theme of the letter. He wants a school for the preparation of Reformed ministers in this country.

"For several years we have seriously considered a subject of great importance for our Church in this country. But we are very much in want of strength and power to realize this work. We take the liberty to bring to your notice the matter itself, and the different motives which led us to such thoughts. We obediently ask for your opinion.

The matter which weighs upon us, as was also mentioned in the letters sent last year to the Reverend Fathers, is the establishment of a school in the central part of the State of Pennsylvania, in which young men might be prepared for the ministry. The motives which led us to such thoughts are as follows:

1. Although the Reverend Fathers in sending the ministers not only have great trouble, but also great expense, yet some of the ministers prove failures, either by bringing a stain with them, or because they cannot accommodate themselves to the ways of this country, and thus the traveling expenses which, by the great kindness of the Reverend Fathers, they receive, do not quite answer the full purpose for which they were given.

2. Many young men in this country, who have great ability, would like to devote themselves to the service of the Church, if they only had an opportunity, and many inhabitants have for some time had a greater confidence in natives than in foreigners who just arrived, because they have several times fared badly.

3. The English, who are here, are now establishing a second school in Carlisle, for which purpose they, at our last Coetus, desired our assistance and also some Reformed teachers. Since we had reasons to fear that this might tend to suppress the German language, and even our nationality, and might be to the disadvantage of our religion, for they might accept a Reformed teacher only as a matter of form, we excused ourselves on the ground of our inability. We fear that they will soon establish the third school in the border regions, for they do not lack support from their nation.

However humbly we may begin this work, which in our judgment is so necessary and useful for our religion and language, yet two teachers are required, whose salary is far beyond our ability if we are not generously supported by contributions from the outside.

This project does not at all aim at our separation from the Reverend Fathers. This would not only be the basest ingratitude, but also the greatest folly; ingratitude with respect to the many benefits received, folly because of the benefits which we still hope for. We commit this project to the wise and deep insight of the Reverend Fathers, and obediently ask your opinion in this matter.



We cannot help believe that in this way your kind gifts would be employed to greater and larger advantage for the Reformed Church in this country, since the Reverend Fathers do not tire in doing good unto us and our congregations."

1786

Rev. John Henry Helffrich was president of the Coetus of 1786 in Philadelphia. Article I of the Minutes records that "the response of the ministers to the customary questions concerning the progress of the Gospel ministry indicated a condition of an alarming standstill. The blessing of peace has rather been attended with the sad consequence of display in dress, debauchery, and luxury, than with gratitude and humble recognition of the wonders God has done for us. If America were satisfied with the home-made clothing (the industrial revolution was coming) and the moderation which, because of want, were necessary during the times of the so-called Continental War, how happy it would be! But now there are few, very few, who do not live above their stations, so that a stranger on Sundays or festival days, cannot possibly tell whom he meets."

Philip Pauli, an instructor in Latin in the Philadelphia Academy, was recommended for ordination and was referred to the congregation in Reading as pastor.

In the Coetal letter by President Helffrich, we learn that one pastor was returned to Europe because "his pronunciation was too unintelligible." Then the Seminary question came up again in this same letter:

"Just for this reason we repeat again our most earnest petition that you support, with your favor, our plan with reference to the erection of a school, since this, if not the only, is at least the safest and surest way to provide our churches with honest and tried young men, well acquainted, from their youth, with the customs of the country. The Reverend Fathers themselves will see that it is very hazardous to continue sending ministers from Europe, since they have too often proved failures, and in the future may be equally bad."

President Helffrich gave the reason for the frequent changes in the pastorates in the following manner—

"Among the many causes are the smallness of the salaries and the heavy expenses. If he does not observe the most careful economy, a minister is lost, and to keep out of debt requires great pains. No country preacher is able to give his children, especially his sons, an education such as the paternal heart would wish or respectability requires. The least paid schoolteacher in Germany is better off in this respect. Therefore, a minister must certainly

be excused when he endeavors to better his condition as often as the opportunity is afforded."

## 1787

The Coetus of 1787 was held in Lancaster on June 5th in connection with the dedication of the school that came to be known as Franklin College. The minutes record: "On account of the dedication of our German High School, founded by our esteemed Assembly, our Coetus was held a little later than usual, in order to save traveling expenses to those members of the Coetus who had been chosen as trustees." Two men who applied for a ministerial examination were refused: "the one was directed to his school, the other to his carpenter's bench." The Rev. Anthony Hautz, who had studied under Domine Hendel, and was to take charge of the Muddy Creek and Seltenreich congregations was examined by Coetus, was found qualified for ordination, but was compelled for the sake of Church Order to sign the following pledge in the presence of the whole Coetus—

## IN NOMINE DEI. AMEN.

"I, the undersigned, having been examined by the Reverend Coetus and found qualified for the holy ministry, having also been called as pastor of the congregations, Cocalico, Muddy Creek, etc., do hereby declare and most solemnly pledge myself before God and His Church, that I will live in accordance with the doctrines, customs and regulations of our Church, Reformed according to the Word of God; that I will show at all times due respect to the Christian regulations of the Reverend Coetus, and avoid every occasion to cause well-founded offense.

"Given on the sixth day of June, in the year of our Lord 1787.

ANTHONY HAUTZ."

## 1788

The Reading meeting of Coetus of 1788 was held in the schoolhouse. Complaints about "hard times, great scarcity of money and consequent severe suffering" were heard. From Holland had come the suggestion that "it seems that we no longer render a service to you by sending you ministers." This indicated the possibility of a separation from Holland which was ultimately to follow. The Coetal letter refers to the fact that "the Academy of Princeton, in the State of New Jersey, had bestowed upon Messrs. Casper Weyberg, and William Hendel, who never requested it, nor even thought of it, the dignity and title of Doctor of Theology (D.D.) which took place at the Academic Commencement."

As to Franklin College, Albert Helffenstein, president of Coetus wrote, "The erection and establishment of a German High School in Lancaster also confirms my last thoughts. In order that you, Very Reverend Sirs, may under-

stand the entire nature and arrangement of this very useful institution, I enclose the charter granted by our Honorable Assembly. Hence, I have nothing further to report than that the institution, since its solemn dedication, on June 6, 1787 (a printed account of which I likewise submit), has made quite favorable progress under its present teachers and professors, of whom Do. Hendel is vice-principal."

### 1789

The year 1789 marked the beginning of the national government of the United States. George Washington was inaugurated on April 30th of that year. National spirit ran high and the effect was felt in all circles. When the Coetus met in Philadelphia on June 10th with William Hendel presiding, the minutes record a spirit of good hope. "The improved conditions of the times, the greater quietness, and the general form of government now well established, contribute much to this result."

Then a resolution was passed to this effect:

"Whereas, the other prominent religious denominations of English and German nationality have sent their congratulations to the worthy General Washington on his elevation to the highest office of the Government, therefore it was resolved that we also send his Excellency, the President of the United States of America, in the name of our churches and Coetus, an address of congratulation. In order to draft it a committee was appointed, consisting of Dos. Weyberg, Gros and Blumer, together with three elders, Colonel Farmer, and Messrs. Grosskoup and Arend, both esquires."

The address itself, together with President Washington's reply follows:

### ADDRESS OF THE COETUS TO GENERAL WASHINGTON

To the President of the United States:

The address of the ministers and elders of the German Reformed Church in the United States, at their general meeting, held at Philadelphia, the 11th of June, 1789.

Whilst the infinite goodness of Almighty God, in His gracious providence over the people of the United States of America, calls for our sincerest and most cordial gratitude to Him that ruleth supremely, and ordereth all things, in heaven and earth, in unerring wisdom and righteousness, the happy and peaceable establishment of the new government over which you so deservedly preside cannot fail but inspire our souls with new and most lively emotions of adoration, praise and thanksgiving to His holy name.

As it is our most firm purpose to support in our persons a government founded in justice and equity, so it shall be our constant duty to impress the minds of the people entrusted to our care with a due sense of the necessity of uniting reverence to such a government and obedience to its laws with the duties and exercises of religion. Thus we hope, by the blessing of God, to be, in some measure, instrumental in alleviating the burden of that weighty and important charge to which you have been called by the unanimous voice of your fellow-citizens, and which your love to your country has constrained you to take upon you.

Deeply possessed of a sense of the goodness of God in the appointment of your person to the highest station in the national government, we shall continue, in our public worship and all our devotions before the throne of grace, to pray that it may please God to bless you in your person, in your family, and in your government, with all temporal and spiritual blessings in Christ Jesus.

Signed by order of the meeting,  
Wm. Hendel, p.t. Praeses.  
F. Dellicker, p.t. Scriba

### THE PRESIDENT'S REPLY

I am happy in concurring with you in the sentiments of gratitude and piety towards Almighty God which are expressed with such fervency of devotion in your address, and in believing that I shall always find in you and the German Reformed congregations in the United States a conduct correspondent to such worthy and pious expressions. At the same time I return you my thanks for the manifestation of your firm purpose to support in your persons a government founded in justice and equity, and for the promise that it will be your constant duty to impress the minds of the people entrusted to your care with a due sense of the necessity of uniting reverence to such a government and obedience to its laws with the duties and exercises of religion. Be assured, gentlemen, it is by such conduct very much in the power of the virtuous members of the community to alleviate the burden of the important office which I have accepted, and to give me occasion to rejoice in this world for having followed therein the dictates of my conscience. Be pleased, also, to accept my acknowledgments for the interest you so kindly take in the prosperity of my person, family, and administration. May your devotions before the throne of grace be prevalent in calling down the blessings of heaven upon yourselves and your country.

(Signed) George Washington

July 7, 1789.

Another very significant result of the formation of the new government under the Constitution of the United States was its effect on Church government in this country. To quote from the Coetal letter of 1789:

"Since the new Constitution and established government of the country bring changes with them, we notice, among other things, that the several denominations throughout the States unite, form Classes, and then Synods. This will also become necessary for us, the German Reformed, and then the name, Coetus of Pennsylvania, would be too limited. In this matter we await the opinion of the Reverend Fathers. As the establishment, growth and reputation of the Reformed religion was always the chief aim of your noble exertions, we hope that the information concerning the union of the High German Reformed churches through the extensive American States will be most agreeable and desirable to the Most Reverend Fathers."

Naturally the movement for independence in the colonies strengthened the desire on the part of the congregations for independence from the bonds that tied them to Holland.

1790

The Falkner Swamp congregation had built a new church after the model of the church in Philadelphia. Therefore the Coetus of 1790 met there on



June 7th to attend the dedication services of "the newly built and very beautiful church." Five congregations beyond the Blue Mountains in the region generally called Shamokin sent a delegate with a petition for a young minister. When an elder from York asked for the ordination of Mr. Stock, the Coetus replied: "As we are not permitted according to the last letters from Holland, to ordain anyone without the consent of the Reverend Synod and the Reverend Classis of Amsterdam," the ordination was postponed until the consent of the Holland Fathers was obtained. We can see the feeling of restraint that was gradually taking possession of the American Churches. They wanted to be free and independent.

In the Coetal letter of 1790 there is some definite information on the early history of Franklin College.

"The Reverend Fathers desire to know the nature and chief purpose of the High School in Lancaster. We duly answer that said school failed a year ago already, because, on account of the general hard times, the professors did not receive their salaries. We, therefore, deem it unnecessary to give to the Reverend Fathers a circumstantial report of this school. However, we must state in this connection that it did not enter into our minds to sever the very important connection with the Reverend Fathers, and that our chief purpose in establishing this school was to have our German youth instructed in such languages and sciences as to qualify them in the future to fill public offices in the Republic, and perhaps hereafter, if this school should continue, to prepare young men for the ministry."

### 1791

The Coetus of 1791 met in Lancaster, Dr. William Hendel presiding. The assembly was held in the schoolhouse. The statement is made in the minutes that "there is hope that a number of ministers will soon arrive from Europe." Two of these ministers are to be sent to Virginia. Then Coetus took the bit in its mouth and practically issued its declaration of independence. "As the Reverend Coetus has received no reply from their Reverend Fathers concerning the ordination of Messrs. J. Philip Stock and Jonathan Rahauser, and as the circumstances of the congregations are very pressing, it was resolved that both these gentlemen be ordained, which ordination accordingly took place the same evening."

According to Dr. S. R. Fisher's translation of the Minutes of the Coetus of 1791, as found in "The Reformed Church Messenger" of July 12, 1854, the third Article of the second session records this important resolution:

"It was resolved, that the Coetus has the right at all times to examine and ordain those who offer themselves as candidates for the ministry, without

asking or waiting for permission to do so, from the Fathers in Holland." That resolution prepared the way for the final meeting of Coetus in the following year.

### 1792

The Minutes of the Coetus held in Philadelphia in May 1792, never reached the Synodical Deputies nor the Classis of Amsterdam. Dr. William J. Hinke, whose researches in this field have been invaluable, declares that they are not mentioned in the Holland records. The Coetus of 1792 was in a mood for constitution making.

"A member of the Reverend Coetus stated that it was very desirable to have certain fixed rules introduced, which shall specifically define the way and manner of conducting the business of the Coetus, as also the duties of each individual member thereof, etc., in order that this Reverend Ministerial Association may be united by closer bonds in sincere brotherly love. It was, therefore, resolved to prepare fundamental rules of the nature spoken of, and Domines Pomp and Blumer were appointed to attend to this duty and report at the next meeting of the Coetus."

Several young men were prepared for the ministry by studying under the tutelage of some older minister. Rev. Mr. Herman of Germantown presented Samuel Weyberg for examination, Domine Gros of New York brought the son of Domine Hendel. These young men were rigorously examined and approved for ordination by the Coetus. One candidate, John Faber, had not given such satisfactory answers to the dogmatical questions proposed as they had expected from him: "still, out of regard to the Goshenhoppen congregation and his widowed mother, the examination was approved and he was recognized as qualified for the ministry."

The relation of the Reformed Church in Pennsylvania with the Church in Holland continued until the year 1793, when the Coetus was changed into a Synod, and the Church in this country declared itself independent of the Church in Holland. The Church in Holland had sent over 37 ministers and about 1000 Bibles and had contributed large sums of money for the support of ministers and schoolmasters. The Swiss and German Reformed Church in this country owes a lasting debt of gratitude to the Dutch Reformed Church in Holland for the encouragement and help received in the early history of the Church in this country.

## PART II

# CHAPTER IV

### THE BEGINNING OF THE SYNOD

FOR sixty-four years, from 1729 to 1793, the connection of the Reformed congregations in America with Holland had continued. During all this time many donations had been received from abroad. The Pennsylvania Churches had been under the supervision of the Holland Church throughout the period of the Coetus, especially since the organization of the Reformed Ministerium of the congregations of Pennsylvania by Michael Schlatter in 1747. The word "Coetus," derived from the Latin meant a coming together or a convention. The Deputies of the Synods of North and South Holland called their monthly meetings by that name. The term as applied to the American Churches meant that the resolutions of their gatherings were not final until they were approved by the authorities of the Holland Churches.

The separation from Holland came in 1793, although for a number of years it had been felt that the connection with Europe was gradually weakening. The separation of the colonies from England in 1783, and the establishment of Constitutional government in the United States in 1789, helped to bring matters to a head. The American churches began to chafe under the restrictions of the Holland Church. It was felt that if the American Church was to have an existence of its own in this country, it must be free to determine its own policy.

In his "History of the Reformed Church in the United States," Dr. James I. Good names four reasons for the final breach. First, a geographical reason. The wide separations of the continents and the difficulty of communication discouraged the ministers in America. It frequently took a whole year to get a reply to requests. Wars and shipwrecks added to the difficulties. For a time the Coetal letters were sent in duplicate on different vessels.

Then there was the difference in language. The Hollanders and the Pennsylvania Germans spoke and wrote, each in their own tongue. For a time the letters were written in Latin, but they soon wearied of that. After 1767 the reports to the deputies were written in German. The result was that frequent misunderstandings occurred.

Another difficulty was the education problem. The ministers in America had asked for money toward an institution to train ministers. But the deputies declined to give their consent. The organization of Franklin College in 1787 at Lancaster aroused the suspicions of the Holland Church. No encouragement or support came from that quarter toward the founding of the

new school, one of whose primary purposes was to prepare young men for the Christian ministry.

The most immediate reason for the separation was "a constitutional difference on the right of ordination by the Coetus. This the deputies did not wish to grant, declaring that the applicants for the ministry in America could be examined, but not ordained until permission had first been gained from Holland." The deputies wanted no unworthy men to enter the ministry, but the whole arrangement was clumsy and resulted in the following resolution of 1782, which we have already designated as a declaration of independence. "Resolved, That the Coetus has a right at all times to examine and ordain those who offer themselves as candidates for the ministry, without asking or waiting for permission to do so from the fathers in Holland." This was the decisive step which marked the separation of the Reformed Church in Pennsylvania and vicinity from the mother Church in Holland.

The Coetus of 1792 had directed Domine Pomp and Dr. Hendel to prepare a constitution for the organization of a Synod which was to take the place of the Coetus, so that the separation would be completed when this new constitution would be adopted in Lancaster in 1793.

From this time the term Synod is used in the minutes. When the ministers with their delegated elders assembled in Lancaster, Penna., on the 27th of April, 1793, the usual order of business was followed until the 30th of April when the Committee on Church Discipline submitted its report. Then there was publicly read before the Coetus (the term is used for the last time) the New Constitution. It was thoroughly investigated and discussed by paragraph and article. Various amendments were made, after which it was approved and subscribed to by the ministers and elders.

The title adopted in this document under which the Church was henceforth to be governed was

"Der SYNOD der Reformirten Hoch Deutschen Kirche in Den Vereinigten Staaten von America."

The Constitution was written in German. The English translation is herewith reproduced.

## SYNODAL-ORDNUNG.

### Preamble.

WHEREAS, in accordance with the injunction of the Apostle Paul everything in the Church of God is done decently and in order; therefore all the ministers of the Evangelical Reformed Church in Pennsylvania and adjoining states have deemed it necessary to establish among themselves a



wholesome Christian Discipline and to observe the same, not with a view to invade the rights of the civil authority, but that, governing themselves, they may not be exposed to the censure of others. For this purpose we have unanimously adopted for ourselves and our successors the following Christian ordinances and laws.

No. 1.

As the association and assembly of the Reformed ministers has heretofore been known as the Coetus of Pennsylvania, but our Church is now represented in neighboring states by many congregations and, therefore, a general designation is necessary, our annual assembly shall hereafter be known as "The Synod of the Reformed German Church in the United States of America."

No. 2.

The Synod consists of ministers and elders, of whom the latter are appointed for this purpose by the congregations.

No. 3.

The ministerial members of Synod are:

1. All ministers who have been, or may hereafter be, sent by the Synod of Holland directly to Pennsylvania, or to adjoining states.

2. All ministers who come from other sections of Europe and who furnish undoubted evidence of academic training, of examination for the ministry, of ordination, of a consistent life, and, if they have served in office, their ministerial record, and who, on proper application, have been received as members.

3. All young persons who devote themselves to the service of the Church in this country and have received adequate training under competent instructors in the ancient languages, theology, ethics and in other branches of learning necessary to an able minister of the Gospel. This is not to exclude persons that have attained the age of 25 years, who on account of their age may not be able to learn the ancient languages, but who possess natural gifts and preparation in theology and ethics and in expounding the Scriptures, and at the same time can give evidence of a godly life.

No. 4.

Lay members of Synod are elders, duly appointed to accompany their respective pastors by congregations standing in connection with the Synod, who present written credentials. They have the right to vote on all questions pertaining to the government of the Church as well as the ministers. When a

minister is accompanied by more than one elder these have only one vote. Elders from vacant congregations have no vote.

No. 5.

The officers of Synod are the President and the Secretary, who are elected by the reverend Synod and hold office for one year, with the privilege of re-election by the Synod.

No. 6.

The President is elected, not to rule over others or to exercise authority, but only for the sake of order, and is amenable the same as others to authority and law. His duties are: To preside at the meetings of Synod, to present the questions to be considered and, after ascertaining the general opinion, to state the decision. As a member of the body he himself has a vote and in addition, in case of a tie, the deciding vote. He has power, with the advice of neighboring ministers, in cases of pressing necessity to call a meeting or to secure in writing the opinion of the other members. It shall be his duty when a minister falls into error or sin to reprimand such a one and to admonish him to a better life, first privately, and when this fails, in the presence of two or three other ministers; when this does not bring about the desired result, in open assembly. Should the sad case occur that such a minister live in open sin, the President shall have the power to suspend him until the next meeting of Synod.

No. 7.

The duties of the Secretary are to notify in sufficient time, either in writing or in some other suitable way, all members of Synod of the time and place of the next meeting of the same; faithfully to record all the transactions of the Synod in the proceedings, to read letters and testimony that may be presented, to conduct all foreign correspondence and to answer such as has been received, not according to his own idea and preference, but in accordance with the resolutions of each assembly. The seal of Synod is in his care, which, as well as all papers belonging to the Synod, he must faithfully hand over to his successor when his term of office expires. It shall be his privilege, if he faithfully discharges his duties as Secretary, to succeed the outgoing President.

No. 8.

The business of Synod shall proceed as follows:

Art. 1. Before the sessions begin a suitable sermon shall be preached by

the President, or in his absence, by another member of Synod who may have been appointed for the purpose.

Art. 2. Every session of the Synod shall be opened with earnest prayer by the President, and after the ministers have taken their seats in the order of their years of service.

Art. 3. Each member shall report faithfully

a) With reference to his work—whether besides preaching he has performed pastoral work, has attended to family visitation, and as opportunity offered has endeavored to bring men to repentance and a godly life; whether he has done the same in cases of sickness; whether he catechises frequently, and faithfully uses the office of the keys in teaching as well as in discipline.

b) With reference to the fruit of his labors—whether persons have been awakened to repentance; whether the number of the godly is increasing; whether his hearers are more and more persuaded of the necessity of repentance; whether the godly earnestly seek sanctification; whether the services of the sanctuary are faithfully visited, and the family piety flourishes.

Art. 4. After the elder accompanying the minister has presented his written credentials he must answer conscientiously whether the report made by his pastor is correct.

Art. 5. After this the proceedings of the preceding year shall be read from the original records.

Art. 6. In speaking every one shall address the President, and any one who in speaking forgets the law of love and of decorum shall be admonished by the President.

Art. 7. On no question shall a member be allowed to speak out of his turn, nor more than twice; nor shall he interrupt another; and, if any one has conscientious scruples about agreeing with the majority, he or they shall have the privilege of having the reasons for the objection entered in the minutes.

Art. 8. When calls are received from vacant congregations those shall first be considered which come from congregations that have always been in connection with the Synod and whose circumstances require immediate help.

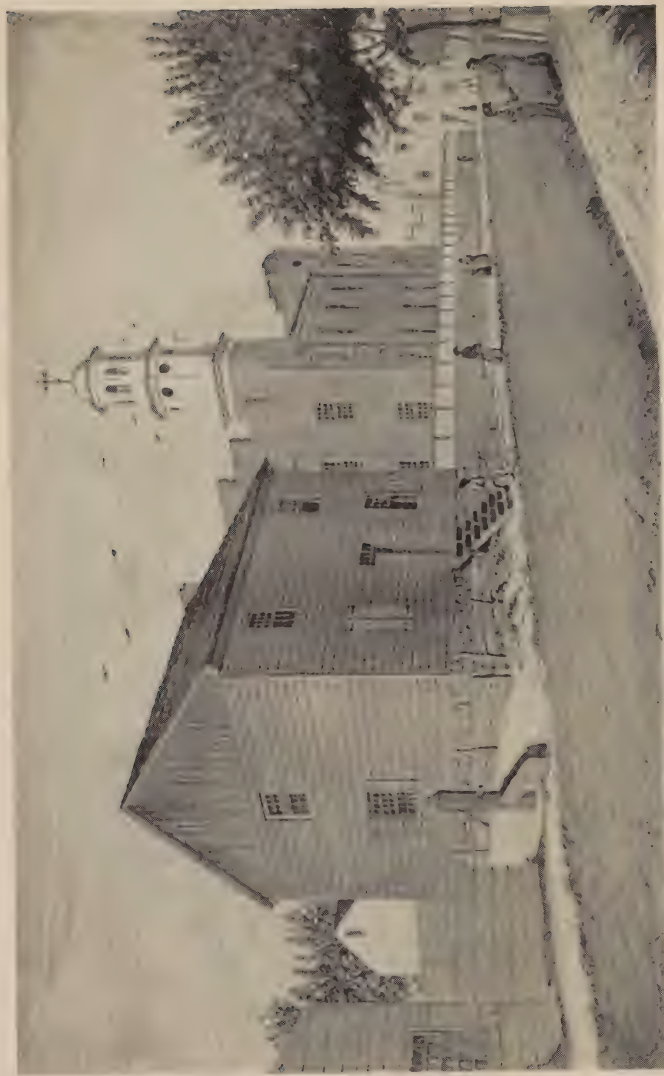
Art. 9. All letters addressed to the Synod shall be read in open assembly and the Secretary shall be instructed as to the answer he shall make to them.

Art. 10. After these and other items of business that may arise have been properly attended to, inquiry shall be made as to how many ministers are absent from the meeting. If excuses from absent members have been received, the Synod shall pass upon their adequacy. Should a member be absent three years in succession without sufficient cause and without written excuse,



THE REV. ABRAHAM BLUMER  
Pastor of Zion's Church, Allentown, Pa.  
1771-1801





LOC CHURCH (weather-boarded), corner of Third Street and Cherry, Harrisburg, Pa., erected in 1787-88 by the Reformed and Lutheran congregations; the first edifice built in Harrisburg for divine worship. April 1, 1816 the Reformed congregation purchased the Lutheran interest and in 1821 built the present brick church on the same lot fronting on Chestnut Street.

merely from a spirit of self-will and contempt for our brotherhood, his name shall be stricken from the roll of members.

Art. 11. Every session of Synod shall be closed with prayer.

No. 9.

At every meeting of Synod there shall be a separate session of the ministers, which the elders do not attend, at which

Art. 1. The sermons that have been preached shall be criticized in the presence of those who have delivered them. Likewise, if anything pertaining to the official acts or the conduct of a minister is to be corrected, with reference to which the congregation has not publicly made complaint, a careful and impartial investigation shall be instituted, and such a one shall be duly admonished. So, also, when a minister has a complaint to make against another minister it shall be his duty to state the same in the presence of that minister, and when both parties have been heard the assembly shall make a decision to which both shall submit.

Art. 2. If critical circumstances arise in the course of a minister's work, or he finds himself embarrassed in relation to a call to another field, such matters shall be discussed and advice given with reference to them in this special session. No minister shall leave his congregation to accept a call to another without the consent of a majority of his people. If a minister, after mature deliberation in the fear of God and in conscientious consideration of all the circumstances, feels it his duty to accept a call, he shall lay his reasons before the reverend assembly to learn their opinion concerning the same. Should it not be possible for him to wait until the next meeting of Synod it shall be his duty to lay his reasons before the President in writing who shall then confer or correspond with the following named committee, and shall communicate to him the decision of the committee concerning the same. For this purpose at each meeting of Synod a committee shall be chosen consisting of the three oldest and most experienced ministers, who, together with the President, shall act in this capacity.

No. 10.

Qualifications of those who desire to devote themselves to the ministry, and apply for examination and ordination.

Art. 1. Candidates shall be instructed in the truths of our holy religion, shall be confirmed and shall have been admitted to the communion before they undertake to preach or apply for examination.

Art. 2. In their examination careful inquiry shall be made whether they possess a definite and thorough knowledge of the evangelical plan of salva-

tion; a true conception of the doctrines of our Church agreeing with the doctrine which is according to godliness, no less than a knowledge of the duties of Christianity and the necessity and usefulness of a practical Christian life.

Art. 3. Those who would enter upon the work of the ministry must give evidence of a godly life and of such virtues as the Apostle Paul demands of a minister in 1st Timothy 3:1-7.

Art. 4. Candidates who have pursued a course of study shall also be examined in the original languages of the Old and the New Testament to learn whether they are able by the use of exegetical helps to expound the Holy Scriptures.

Art. 5. Those who present written certificates that they have been examined and found competent by a theological faculty or a body of ordained ministers need not be examined again, but when the Synod deems it necessary they shall be examined to ascertain whether they hold opinions in conflict with the doctrine of our Church which is according to godliness.

Art. 6. Those who by their examination show a fitness for the service of the Church may be ordained when they have a call to a congregation, but not sooner.

Art. 7. Every candidate for the ministry shall preach a sermon upon a text assigned him by one of the examiners, in order that his ability to speak may be passed upon.

Art. 8. If a candidate in his examination is found deficient either through lack of theological knowledge or of errors that he may hold, or because he does not lead a pious and blameless life, and yet seeks to insinuate himself into a congregation, his deficiencies and rejection shall be communicated to the congregation, which shall be earnestly admonished not to accept him as its minister.

Art. 9. All who are received in the ministry shall make a declaration and shall bind themselves in writing to obey faithfully all the ordinances that have been or that by the action of Synod may yet be established in the Christian Church according to the word of God; also that they will submit willingly to the admonitions and censure of the Church, if deserving of such.

Art. 10. All accepted candidates, as well as ministers sent by the Synod of Holland, shall for the first year be only honorary members, and if it appear at the end of a year's probation that they are active and faithful in office and that their instruction is confirmed by a godly life, they shall have a seat and voice as regular members.

## No. 11.

As it is very likely that with the rapid increase in population in the American States there will, in the course of time, be numerous Reformed congregations established in sections of the country in which there are none now, and as it is desirable that all regular ministers of our Church in the United States should maintain brotherly fellowship, it is proposed that ministers in the States, so far removed as to make it difficult for them to attend Synod every year, unite themselves in a classical assembly, consisting of about four or six ministers of Synod; that they elect their own officers and that in sufficient time before the meeting of Synod they pass upon the affairs of their congregations in the same way as is done in Synod; and then they shall send one or more of their number, according to their membership, with a copy of their acts, as delegates to Synod.

## No. 12.

No member of Synod shall allow strangers who are neither called nor ordained to the ministry to officiate in his pulpit in any of his congregations; neither shall any member of Synod visit and preach, with a view to secure a following, in the congregations of a brother without his consent. At the same time no brother shall deny his pulpit to another without sufficient and well-founded reasons.

## No. 13.

No brother of our connection shall admit to the Communion a brother of another congregation who, for any reason whatever, may have become alienated from his own minister, unless the conduct or the ungodly life of his minister be the cause of it.

## No. 14.

Should a misunderstanding arise between neighboring ministers, instead of disparaging one another or entering into open strife—which would be extremely unbecoming in messengers of peace and would not be to edification, and would give offense to persons outside of the communion of our Church as well as occasion for detraction—they shall cordially consent to a reconciliation and to the restoration of brotherly intercourse, failing which, they may expect severe reproof from the reverend Synod.

## No. 15.

If a minister suffer from persecution, or from undeserved evil reports which affect his honor, he shall have the liberty to establish his innocence



before the civil tribunal; yet it were better under such circumstances if the Consistory would undertake the defence of their minister's honor than that he himself should be compelled to carry the matter before the courts. On the other hand, every minister should endeavor by his gentle demeanor to prove that he has learned in the school of Christ to suffer with patience.

No. 16.

Should it unfortunately happen that a member of Synod, either on account of false doctrine or a scandalous life, should become an occasion of disorder or give offence, he shall be kindly and earnestly admonished to mend his ways, as long as his errors or faults are not of such a nature as to disqualify him entirely from performing the duties of his office; should his errors in doctrine be such as to involve the denial of the fundamental truths of the Christian religion or his vices be notorious, nothing remains for such a one but excommunication, that the disgrace of such wicked men may not rest upon religion, and the congregations which such unworthy persons served shall be informed of their excommunication, and shall be admonished to free themselves entirely of such persons.

No. 17.

From the last paragraph it is evident how necessary it is that each and every minister should preach to his hearers the pure doctrine of God's Word not only from the pulpit, and should so direct his speech out of the pulpit that it may be unto edification, but also besides this should earnestly strive to lead a truly godly life, and should make his entire course of conduct such that his teaching may be confirmed by his life. The life and conduct of a minister make a deeper impression upon many persons than his preaching. How can the hearer believe that the way recommended by his minister is the right way to eternal life when he sees that the minister himself does not walk in it? Each one should, therefore, earnestly take heed lest after having preached to others he himself become a castaway, and above all things should earnestly continue in prayer to God for His grace and blessing upon himself and those intrusted to him so that he himself may be saved together with those who hear him.

No. 18.

Strict church discipline shall be maintained and promoted more and more in all the places in which it is now in force. In places in which it is not enforced it shall be introduced with wisdom and prudence, so that the Church of Christ may be purged of offences, that the erring and the fallen may be

brought to a knowledge of their sins and that by such example others may take warning and keep themselves from sin and vice.

No. 19.

In order that these ordinances may be observed more diligently each member is to be furnished with a copy of them; and, in proof of the same, he shall produce it at the first Synodical gathering after the adoption of these articles. The original shall be recorded in a special book and given into the custody of the secretary in office so that new members may in the future subscribe to them.

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In further testimony we the undersigned ministers as well as elders (delegates from the congregations) hereby most solemnly obligate ourselves before God that we approve of these fundamental rules now already examined and accepted, and promise to live and to act in accordance with the same; yet with the condition that if any future Synod should deem it necessary to prepare by-laws, it shall be done by a two-thirds vote.

Done at Lancaster the 30th of April, 1793.

## CHAPTER V

### THE SYNOD FROM 1793 TO 1816.

1794

THE first Synodical Meeting under the new Constitution was held in Reading on the 18th of May, 1794. The members present were:

Mr. Hendel, Sen.,	minister at	Philadelphia,
Mr. Gross,	" "	New York,
Mr. Pomp,	" "	Indian creek,
Mr. Gobrecht,	" "	Hanover,
Mr. Dallicker	" "	Falconer Swamp,
Mr. Blumer,	" "	Northampton,
Mr. Hellfrich,	" "	Macungie,
Mr. Wagner,	" "	York,
Mr. Weber,	" "	Pittsburgh,
Mr. Runkel,	" "	Fredericktown,
Mr. Herman,	" "	Germantown,
Mr. Güting,	" "	Antietam,
Mr. Stock,	" "	Shippensburg,
Mr. Rauhauser,	" "	Hagerstown,
Mr. Pauli,	" "	Reading,
Mr. Mann,	" "	Lower Saucon,
Mr. Faber,	" "	Goshenhoppen,
Mr. Hendel, Jr.,	" "	Tolpenhocken,
Mr. Wack,	" "	Rockaway,
Mr. Trolsenier,	" "	Baltimore.

Several candidates for the ministry who had come from Europe were examined. Mr. Becker, Mr. Hinsch, Philip Milledoller, John Gobrecht, George Geistweidt, and Mr. Hoffmeier were approved after submitting to a tentamen. Some of these candidates had been prepared in this country in the private studies of pastors. Sometimes a man was transferred from one pastor to another, as in the case of young Mr. Helfenstein.

We have in this Synod of 1794 a definite effort to secure funds for students for the ministry. "Ministers were requested to make efforts to secure from their congregations funds for the support of the young man (Helfenstein) so that he may be able to complete his studies." The Synod rejected a young man who had administered the sacraments without having been previously ordained, and censured the congregation submitting to it.

Another definite step taken by the new Synod was this: "It was resolved that a new hymn book be prepared, and that the Palatinate Hymn book form the basis of the hymns." It was further decided that every one who administers the sacraments before he has received ordination from our Synod, shall be forever excluded from the Synod, and that no member of Synod shall have

power to ordain others to the ministry without the consent of the whole Synod. In this way the authority of the Synod asserted itself from the beginning.

## 1795

The Synod of May 1795 assembling at Falkner Swamp concerned itself almost entirely in adjusting difficulties that had arisen in several congregations. Not a word is recorded concerning the yellow fever epidemic in Philadelphia which terrified the whole State so that "almost every hour of the day carts, wagons, coaches, and horses were transporting families and furniture out of the city." At this time Philadelphia was the seat of the Federal Government. Though only a town of 25,000, it lost over 4,000 by death in three months. Two Reformed pastors and the schoolmaster fell victims to the disease. Rev. John H. Winkhaus, pastor of the First Reformed Church on Race Street, Philadelphia, died of yellow fever on October 3, 1793, and was buried in Franklin Square. Rev. Dr. William Hendel, his successor, was stricken with the fatal disease on September 29, 1798. Both of these men had heroically remained at their post of duty throughout the epidemic. One would think these things would be discussed in an ecclesiastical gathering.

## 1796

The yellow fever may account for the small attendance of ministers and elders at the Synod of 1796 in Philadelphia. At this assembly, the President, Domine Frederick Herman of Germantown, publicly read the "Synodal Ordnung," after which the Constitution was signed by those ministers who had not already affixed their signature. Then Synod resolved to have a new seal prepared, in which nothing but the inscription shall be altered; the old seal, however, is to be preserved as a memento. Mr. Hendel was greatly concerned at this meeting at the sad consequences which were caused by the publication of the works of Thomas Paine, and at a proposition in the House of Representatives which he believed was threatening to overthrow the instruction of youth in the true Christian religion.

## 1797

Dr. Hendel was chosen president of the Synod held in York in 1797. Requests for ministers came to the Synod from Virginia and North Carolina. It is rather disheartening to read that "at present the request cannot be complied with."

## 1798

At the next meeting in Lancaster in 1798, only seventeen ministers were



present, while fourteen were absent. Those who were absent three times without assigning a reason were to be dealt with according to the Synodical Ordnung.

### 1799

For two years in succession the question was discussed "as to whether the sacrament of the Lord's Supper shall in the future be administered at the meeting of Synod." Congregations frequently requested the Synod to send them a minister, to which that body usually replied "that they have permission to call any member of our Synod, and the individual to whom they may make a call is at liberty to accept it." Thus the Synod maintained a balance between authority and freedom of choice. One young candidate for the ministry did not pass the examination submitted to him by the Committee of Synod. He was advised to apply himself diligently to the reading of useful books, and to take further private instruction from some minister of the Synod.

### 1800

In the Synod of 1800 held at York, it was decided that those who offer themselves as candidates for the ministry, shall, after having sustained an examination, be received as licentiates for one year.

### 1801

The sessions of the 1801 Synod were held in the "Union Academy" of Easton, Penna. The business consisted largely in receiving and granting a number of requests from congregations asking Synod to furnish them with a pastor. A number of "young gentlemen" who had been privately instructed were examined and approved by the Synod. One candidate was warned not to attend the so-called "Big Meetings" as the revival gatherings of the day were called.

### 1802

At the session of 1802 in Philadelphia it was decided that "in case a delegate elder is prevented from attending the meeting of Synod, he shall furnish an alternate, with a notice of his absence, and with authority to attend." At this session we find the first warning against possible heresy. "Inasmuch as the attention of Synod was called to the prevalence of Neology, especially in Europe, it was resolved, that with a view to guard against the introduction of this corruption as far as practicable, all ministers coming from Europe, as well as those ordained in this country, shall hereafter be, for a period of three years, mere honorary members, and shall only after the ex-

piration of this period, and in case their life and doctrine harmonize with the Gospel, be permitted to vote." They wanted no new ideas or views of a rationalistic nature in their theology. Rev. Mr. Wagner, pastor in York, was wanted by the Fredericktown congregation. He promised the Fredericktown people that he would accept their call "in case Synod should approve of it. So Synod took a vote, and by a majority of one decided in favor of Fredericktown.

## 1803

That there was no ill feeling occasioned by the separation of the Synod from the Holland Church is evidenced by the fact that at the Synod of 1803 in Lebanon, Rev. Dr. Livingstone of the Dutch Reformed Synod of New York requested that a fraternal correspondence be opened between the two Synods, and a resolution was passed favoring the suggestion.

## 1804

The Courthouse in Reading was the meeting place for the Synod of 1804. At this session one of the ministers was expelled from the Synod on account of disorderly conduct. The Philadelphia congregation complained to Synod that "there is a strong party amongst them, who desire a sermon in the English language every two weeks." Synod decided to write to the congregation and give warning of the great danger which threatens this flourishing congregation.

## 1805

The language question in this congregation came up again at the 1805 Synod in Lancaster. The English portion of the Philadelphia congregation was granted permission to have services in the English language upon condition that no minister not connected with a Presbyterian Synod be permitted to enter the pulpit, and not without the consent of the German minister.

## 1806

In the Synod of 1806 in Baltimore it was found that so many congregations were vacant that several active ministers were advised to preach on week days because of the large number of congregations assigned to them. It was learned too that the two parties in the Philadelphia congregation had gone into the civil courts over the language question. Synod declared that its previous resolution should not be regarded as an express command, which would be unconstitutional, but as an expression of its wish on the language question.

## 1807

An item of interest in the Synod of 1807 held in New Holland relates to the fact that a young man by the name of Mr. Lewis Mayer was examined for the ministry at candle lighting in the house of Mr. Shirk, Esq.

## 1808

The Synod of 1808 in Germantown stated that a call had been received from Goshenhoppen and Great Swamp congregations by Mr. Albert Helffenstein. A call was received from Harrisburg by Mr. Gloninger, from Manheim and Maytown for Mr. Schaffner, from Sunbury for Mr. Adams.

## 1809

The minutes of the Synod of 1809 held in Hagerstown, Maryland, refer to the members of the Synod of the German Reformed Church in the United States of America—a new title. At this time Mr. Dechant was ordained to the ministry, and the Chestnut Hill congregation requested that divine service be held again in their old Church by Mr. Dechant, a request which Synod refused to grant.

## 1810

In 1810 the Synod of Harrisburg received two calls from congregations in the State of Ohio. These calls represented ten congregations. Synod resolved to extend encouragement to them.

## 1811

In 1811 the Reading Synod examined Mr. Charles G. Herman and received him as an honorary member for the first year. The three congregations, Greencastle, Millers, and Mercersburg, in Franklin County, which were served by Mr. Rahauser, Sen., made a request to be received as congregations of the Synod. Their request was granted. It was decided that hereafter every one who is received into the ministry, after he has been carefully examined, shall be continued a licentiate for three years before he can be ordained, and no one can be ordained before he is twenty-one years of age.

## 1812

Publication interests were recognized by the Synod of 1812 in Philadelphia. Dr. Helmuth requested the Synod to support the "Evangelical Magazine," and Synod urged the ministers and elders to accede to the request. The Committee then examined Messrs. Hoffeditz and Isaac Gerhart and recommended that they be licensed. Mr. Gerhart accepted a call to Bedford, and Mr. Hoffeditz went to Mt. Bethel.

The Home Mission spirit began to stir when Mr. Mayer in 1812 urged Synod to send certain ministers to the western country, in order to visit the members of our Church residing there. It was decided (1) that certain ministers be appointed for this purpose, (2) that for their support a collection be taken up in each congregation, (3) that Messrs. Dechant and Hendel be at their own offer, appointed to make the journey, (4) that Mr. Samuel Helffenstein of Philadelphia be appointed Treasurer to receive the monies collected for this object.

The matter of church statistics was discussed in 1812 and it was resolved that at every annual meeting hereafter, every minister shall furnish a statement, containing the names of the congregations to which he preaches, and the number of baptisms, confirmations, communicants, and deaths, for the current year. Then Dr. C. L. Becker proposed that an Evangelical Magazine be published under the supervision of the Synod.

### 1813

At the Fredericktown Synod of 1813, two delegates from the Reformed Dutch Synod of the State of New York were present. A committee was appointed by President Rev. Dr. Becker to receive them with becoming respect and introduce them to the Synod. "At the request of the President, the Secretary informed the delegates from the Reformed Dutch Synod of the State of New York that the Synod was now ready to attend to the object of their mission. They accordingly laid on the table a copy of the Proceedings of their last annual meeting, in which it was found that the following resolution was referred to a committee:

"That in addition to the correspondence by letter which the General Synod held in 1804, with the German churches in America, which is ordered to be continued, the Synod do now appoint a delegation of three ministers to attend the next stated meeting of the German Reformed Synod in the spring of 1813, with a view to afford said Synod the best evidence of that fraternal regard which the Reformed Dutch Church entertains for the German brethren, and to arrange such a plan of intercourse between the Churches as shall tend to promote the prosperity of both."

Synod decided that two ministers should be sent as delegates to attend the next meeting of the Dutch Reformed Synod of New York.

It was decided by the Synod of 1813 that in the future all young men who are licensed, shall, prior to taking charge of congregations, make a missionary tour to distant destitute regions and devote to this important and necessary work as a missionary a period of two or three months. Three congregations from the State of North Carolina sent urgent petitions, earnestly entreating



Synod to send them a minister or at least some one to visit them. Synod appointed the Rev. James R. Reiley as missionary to this region, allowing him thirty dollars a month for travelling expenses. Three petitions of a similar nature came from the State of Ohio. Four of the congregations from this region were situated on the Great Miami; others were sent from Lexington and Lancaster, Ohio. Synod decided that it could not do anything at present for these congregations, but in the future they hoped to be able to send missionaries. There seemed to be vacant congregations everywhere. Charges frequently consisted of six or eight congregations. The harvest was great, but the laborers were few. Eight congregations in Northumberland County wanted Mr. Isaac Gerhart as their pastor. Four congregations, namely, Springfield, Nocomixum, Durham, and Tinicum, wanted Mr. Samuel Staehr.

The only reference to the War of 1812 is found in the following resolution of the Synod of 1813: "The critical and sad condition of our country was taken into consideration. It was recommended that the congregations observe the first Thursday in August, as a day of humiliation and prayer. It was also resolved to seek the cooperation of the Synod of the Lutheran Church in this matter; and likewise to transmit a petition for a similar purpose to the Hon. Governor of this State."

The following statistical reports were made at the annual meeting of 1813:

	Congr.	Bapt.	Confr.	Comm.	Deaths
Dr. Becker . . . . .	1	63	20	156	34
Mr. Hendel . . . . .	7	209	128	698	95
Mr. Wack, Sen. . . . .	4	92	19		12
Mr. Pauli, Sen. . . . .	1	219	80		82
Mr. Geistweit . . . . .	1	64	49	107	6
Mr. Samuel Helffenstein . . . . .	1	210	50	900	98
Mr. Hoffman . . . . .	5	90	49		8
Mr. Jonathan Helffenstein . . . . .	3		140	200	30
Mr. Rauhauser, Jr. . . . .		108	29	232	14
Mr. Becker, Jr. . . . .		130	94		
Mr. Gloninger . . . . .	5	289	90	688	54
Mr. Schaffner . . . . .		71	37	249	17
Mr. Albert Helffenstein . . . . .	7	103	45	304	
Mr. Fries . . . . .	9	171	67	685	47
Mr. Henry Gerhart . . . . .	4	55	57	151	17
Mr. Hoffeditz . . . . .	3	130	88	242	16
Mr. Rassman . . . . .	5	100	81	45	
Mr. Mahnenschmidt . . . . .			46		
Total . . . . .	56	2103	1096	4357	530

## 1814

The Synod of Womelsdorf in 1814 found two delegates present from the Dutch Reformed Church of New York, bringing fraternal greetings. The action of our Synod on this question ran as follows: "Inasmuch as the General Synod of the Reformed Dutch Church has manifested a willingness, to maintain a Christian and brotherly intercourse and communication between the two Synods, in such a way as will best promote the interests and prosperity of both Churches and Inasmuch as this Synod cherishes a cordial affection for their brethren of the Reformed Dutch Synod, and is likewise willing to adopt certain measures adapted to strengthen this affection and to promote their mutual interests; it is therefore

*Resolved*, That the corresponding delegates appointed to attend the General Synod to be held in the City of New York in June next, shall be and are herewith directed to propose to the Synod to carry on the Correspondence on the following plan:

1. Each Synod shall receive the delegates of the Sister Church in a brotherly and becoming cordial manner, and provide them with suitable lodgings during the sessions of Synod.

2. The delegates shall present their certificates of appointment at the opening of the Sessions, and shall thereupon be invited to take their seats as advisory members; that is, they shall have a right to express their views on subjects, which relate to the general interests of the Church, and can contribute to the promotion of religion; they shall, however, not be allowed to vote on any question that may come before the Synod.

*Resolved*, That a copy of the above plan, or minute, translated into the English language, be laid before the Synod of the Reformed Dutch Church, by the delegates from this Synod."

Petitions came from South Carolina expressing an earnest desire to be furnished with a minister. Mr. Dechant was appointed by Synod as a missionary to the State of Ohio.

## 1815

Rev. Thomas Pomp presided over the Synod of 1815 in Easton, Pennsylvania. Again the corresponding delegates from the General Synod of the Reformed Protestant Dutch Church in North America were present and were cordially recognized as corresponding members and invited to sit as advisory members of the Synod. Several young men who had studied under different ministers of the Synod were examined and licensed. Mr. Weinel, one of these young licentiates was sent as a missionary to North Carolina and was supported by the Synod. The young men were advised hereafter, in the

Journals handed to the Synod for examination, they should include not only the texts from which they preach, but also the mode of treating them. Synod then decided that in consequence of the frequent difficulty of travelling in the Spring of the year, the time of meeting of Synod be changed to the Fall of the year.

## 1816

Accordingly the annual meeting in 1816 was held in New Holland in the month of September. Calls were presented to Mr. Runkel from congregations in Emmitsburg, Maryland; from congregations in Lehigh County to Mr. Helffrich; from congregations in Sunbury and vicinity to Mr. Brunner; and from five congregations in Lehigh County to John Zulich, all young men to be examined and licensed.

And now came an interesting and far-reaching suggestion. "The President proposed the question, Whether it would not be more convenient and better adapted to the present condition as a Church, to divide the Synod into Classes, than to continue the present mode of organization. It was resolved that this proposition be taken into mature consideration, and that it be duly considered at the next annual meeting." A Committee was also appointed to examine the new Hymn Book in order to see whether it accords with the doctrines of the Church.

The last action in this confusing period in the history of the Synod from 1793 to 1816 was a decision hereafter to print the Proceedings of Synod. To this end each member was required at the next annual meeting to present a full written report. Thus the unpublished minutes came to an end.

It will be a matter of interest to print herewith a list of the ministers and elders who were present at the Synod of 1816.

*Ministers*

Caspar Wack, President,  
Wm. Hendel, Secretary  
Wm. Runkel,  
Frederick Herman, Sen.,  
Jonathan Rahauser,  
John T. Faber,  
Dr. Becker, Sen.,  
John Henry Hoffmeier,  
George Geistweit,  
Lebrecht Lewis Hinsch,  
Thomas Pomp, Jun.,  
Samuel Helffenstein,  
William Hiester,  
George Wack,  
Charles Helffenstein,  
John Brown,  
Frederick Wm. Vandersloot,  
Jonathan Helffenstein,

*Elders*

.....  
Christian Ruth,  
.....  
.....  
Daniel Schnebly,  
Matthew Shirk, Esq.,  
Daniel Dieffenderfer,  
Jacob Frey,  
..... Kremer,  
Nicholas Dietrich,  
Frederick Frey,  
.....  
John Mohn,  
George Scheib,  
Henry Appleman,  
John Follweider,  
Adam Levi,  
George Lentz,

*Ministers*

Lewis Mayer,  
J. Christian Becker, Jr.,  
Philip Gloninger,  
Henry L. Schaffner,  
Albert Helffenstein,  
Philip Moyer,  
Charles S. Herman,  
J. Henry Fries,  
Henry Gerhart,  
Theodore Hoffeditz,

*Licentiates*

James R. Reily,  
Wm. Pauli,  
Samuel Staehr,  
Isaac Gerhart,  
Frederick Scholl,  
Daniel Zellers,  
Wm. Weinell,  
Henry Habliston,  
Frederick Herman, Jr.

*Elders*

David Killmer,  
Abraham Leyenberger,  
.....  
Leonard Negeli,  
Leonard Keller,  
George Brown,  
John Siegfried,  
Frederick Gutelius,  
.....  
Peter Hillgert, Esq.

Charles Muench,  
Jacob Shearer,  
George Hess,  
John Rupp,  
John Zellers,  
John Romich,  
George Thomas,  
.....  
.....



## CHAPTER VI

### THE SYNOD FROM 1817-1822.

A NEW period in the history of the Church and of the Synod began in 1817. Out of the chaotic conditions of the transition era there came a theological seminary, the need of which had been felt for a long time. From 1817 to 1824, the question of a seminary was agitated at every meeting of the Synod and was finally brought to a consummation in the Synod of Bedford, 1824, by a tie vote of the members and the deciding vote of the president, Dr. Wm. Hendel. We cannot at this point refer to all the obstacles which delayed the hopes of the advocates of a theological seminary for the training of Reformed ministers in the United States.

#### 1817

In looking over all the minutes of the Synods of this period (which were printed in German), we find a number of interesting facts. The Synod of 1817 met in York on September 17th. William Hendel was chosen president. The Committee on the new Hymnal reported that it had examined the contents of the book, and found that it conformed to the Word of God and would prove very useful for public and private devotion. The congregation of New Lancaster, Ohio, petitioned to have the Rev. Mr. Weiss as pastor. Messrs. Reiley and Zulich volunteered to visit the North Carolina congregations. A collection for their travelling expenses was taken by the Synod. Sixty-seven dollars were contributed for this purpose.

Then action was taken on the important question of dividing the Synod into Classes. A committee of ministers and elders was appointed to consider the matter earnestly and to report on the following day. The Committee were the Messrs. Wack, Pomp, and Helffenstein, ministers; and elders General Leight and Jacob Hertz. This Committee presented its report which was favorably received.

On motion of Samuel Helffenstein, it was decided that on account of the increase and growth of our congregations, Synod ought to plan for the creation of institutions for the training of young preachers. A committee was appointed to look into the matter.

The Lutheran Synod invited the Reformed Synod and Church to join in the celebration of the Reformation festival on October 31. A committee was appointed to consider the matter. One of the members of Synod sent in an excuse for his absence, and enclosed with it twenty dollars towards the support of a young minister who was to become a home missionary. A letter



WYNKHAUS AMONG THE SICK ON BUSH HILL IN 1793 DURING THE YELLOW FEVER



THE REV. THOMAS POMP

Served the Reformed Church at Easton, Pennsylvania for 56 years; 1796-1852.



was presented from the congregations between Greensburg and Somerset, asking for a minister from the Synod who could preach in English and in German. Efforts were made to form a conference of Reformed and Lutheran ministers whose object was to discuss current theological problems in a friendly way for purposes of self culture. Synod decided to continue their fellowship with the New York General Synod of the Dutch Reformed Church by naming Dr. Pomp as *Deputatus primus*, and the Rev. Samuel Helffenstein as *Deputatus secundus*.

This Synod of 1817 made a far-sighted move toward preserving its archives. "Inasmuch as the correspondence and documents of Synod are accumulating, it was resolved that these manuscripts shall be deposited in the archives of the Reformed congregation in Lancaster, where others of a like nature are already preserved, and that the present pastor of this congregation, the Rev. Mr. Hoffmeier, Secretary of Synod, place them in the hands of the consistory with the instruction in the name of the Synod never to release any of them without explicit orders from the Synod." This order was carried out and Synod continued to deposit its documents in Lancaster until 1823. Many of these were subsequently lost. The collection of manuscripts was used by both Dr. Lewis Mayer and Dr. Henry Harbaugh. At present a goodly number of the original manuscripts are found in the archives of the Reformed Church in the Fackenthal Library. They include letters, reports, petitions, and credentials submitted to the Synods from 1814 to 1818, together with sermons and documents dating back to the middle of the eighteenth century.

The committee on the establishment of a school for training young ministers was advised to confer with similar committees appointed by the Synod of New York and the Lutheran Synod. The Rev. Mr. Reiley urged each pastor and congregation to make an annual contribution to the spread of the Gospel.

On motion the president of the Synod of 1817, William Hendel, advised the thorough investigation of the origin and development of the Synod and the publication and sale of five thousand copies of the history of the Synod.

The printed report of the Committee appointed to investigate the history of the origin and growth of the Synod as found in existing documentary sources stated that the existing manuscripts had been examined with rather meagre results. But one member of the Committee recalled that he possessed a printed copy of a sketch made by Michael Schlatter in the Dutch language describing his early years in this country. It was printed by the Synod of Holland in 1751. Of course, the reference was to Schlatter's *Journal*, the substance of which we have outlined in a previous chapter. The Committee



contrasted the simple beginning of 1746 with the Church of 1817. "Here were only five regular ministers and forty-six congregations, and these were scattered in the provinces of New Jersey, Pennsylvania, Maryland, and Virginia. Now look at the condition of the Church (1817) from the standpoint of ministers and congregations. Where formerly lived the Indians, and the wild beasts roamed in the wilderness there are now to be found beautiful church buildings. And yet one thing still lies on our hearts, viz., that urgent petitions come from North and South Carolina and from Ohio to this Synod begging for ministers. How shall we obtain trained preachers to send to them? The question of preparation for the ministry in this country must be answered by this Synod before long." This was the substance of the report on the history of the Synod, whose chairman was Dr. William Hendel. The significance of this report became more evident in a few years, for out of it grew the desire for the forming of a theological seminary.

## 1818

The Synod of 1818 was held in Carlisle. It was decided by Synod that hereafter in the choice of officers should there be several nominations for the same office, each member of the Synod should be asked for whom he voted. The Rev. J. H. Hoffmeier was chosen as president, and the Rev. Lewis Mayer was elected secretary. Thirty-one ministers were present with their elders and ten candidates for the ministry. Delegates of the Dutch Reformed and Lutheran Synods were present. There was a feeling that these three denominations might unite in the formation of a theological seminary, for they had a common need. The Committee which had been appointed to confer with representatives of the Dutch Reformed Synod on the establishment of a theological school reported that they had not been able to attend the Synod of the Dutch Reformed Church, but that they had received information of the desire of the Dutch Synod for a projected seminary.

The Committee which had been appointed to confer with the Lutheran Synod concerning the founding of a theological school reported that they had attended the Lutheran Synod and had been graciously received. The Lutheran Synod likewise appointed a Committee of five members to come to a definite agreement with our Committee on the project of a school for training ministers. The Synod of 1818 appointed as a Committee to meet with a Lutheran Committee the following ministers: T. H. Hoffmeier, F. Hermann, Sr., W. Hendel, Thomas Pomp, and S. Helffenstein; a similar committee to confer with the Dutch Reformed delegates consisted of J. Helffenstein, and J. R. Reiley. Thus the way was open for a theological seminary formed by the three separate Protestant denominations.

President Hoffmeier suggested to Synod that the ministers of the Reformed Church in the southern states be advised to send their young men of talent to the region of Pennsylvania in order to have the pastors prepare them for the ministry under the care of the Synod.

The Baltimore and Philadelphia congregations were having difficulties with the language question. Many of the members were insisting on services in English.

The trouble over the language question in Philadelphia goes back to 1805 when the matter was first brought before Synod. In that year a vote was taken by the consistory of the First Church on the resolution "that as the Board of Corporation of the Race Street Church, and in conformity with the wish of Synod, we will introduce the English language into our services, before the congregation shall be destroyed by strife." The vote resulted in a tie; then the pastor, Dr. Helffenstein voted in the negative. The result was that in 1806 those who favored services in the English language withdrew and organized a separate congregation under the charge of a minister of the Presbyterian Church. Finally they connected themselves with the Dutch Reformed Church.

In 1817 as the new generation in the old Church grew up, the question came before Synod again in a new form. It appears that the party favorable to the German, elected a majority of the members to the Board of Incorporation. They asserted that their pastor, Mr. Helffenstein, was favoring the introduction of English. So they dismissed him. The doors were locked against him, so he preached in the schoolhouse. An appeal was taken to the Supreme Court, and a writ of mandamus was secured, giving the pastor possession of his pulpit.

When Domine Helffenstein entered the pulpit on the following Sunday, the leader of the Corporation rose from his seat and exclaimed: "Kommt, meine Brueder, der ist nicht unser prediger." (Come, my brethren, this is not our minister) and the whole party left the Church and built for themselves, Salem Church, on St. John Street, where Dr. Bibighaus ministered for many years.

The Synod of 1818 decided that the Baltimore congregation should be allowed to introduce an English service. In a complaint of the Chambersburg congregation against its pastor, the Rev. Jacob Hoffman, Synod decided that a vote of the congregation should be taken, but only male members above the age of twenty-one should have the right to vote.

Then a committee was appointed to suggest action on the advisability of dividing the Synod into Classes according to the methods of the Dutch

Reformed Church. Another committee was to investigate whether the New Testament justifies the candidates who have not yet been ordained to administer the Sacraments.

1819

On September 5, 1819, the Synod met in Lancaster. Dr. Lewis Mayer was president; the Rev. Samuel Helffenstein, stated clerk; and the Rev. William Hendel, treasurer. Dr. Milledoller and the Rev. Mr. Laubach were present as delegates from the Dutch Reformed Synod of New York. One of the ministers was censured for not bringing an elder, or a parochial report. One of the missionary pastors to North Carolina reported that he could not continue his work there because Pennsylvania money could not be used as currency in the southern states.

Synod decided that all young men of twenty-one years of age who in the future shall come before Synod prepared in the study of the learned languages, theology, and other necessary courses of study, shall be ordained, if they give evidence of good character. But those who are not thoroughly prepared shall be enrolled as licentiates and shall be assigned to some pastor for further preparation until they are ready for ordination.

A committee was appointed to confer further with the members of the Lutheran Synod on the establishment of a theological seminary common to both denominations.

The committee on the division of Synod into classes issued the following report: "Because of the rapid growth of the population of the United States, many Reformed congregations have been organized, and because it is our great desire that all regular ministers of our Church in the United States shall be united by an inseparable bond of union; and because our Church has spread far and wide thus making Synodical activities ever more difficult; and because some of the brethren have great distances to cover, Synod has appointed this committee to seek to remedy these difficulties by dividing the Synod into Classes. We have come to the following conclusions:

ARTICLE I. Synod shall be divided into Classes. A Classis shall consist of all the ministers and their respectively selected elders in a designated district. If a Classis consists of three and not more than six ministers, it shall be represented in the Synod by a minister and an elder. If it shall consist of more than six and not more than twelve ministers, it shall be represented in the Synod by two ministers and two elders. They shall be called delegates.

ARTICLE II. Whenever six members of a Classis, of which at least three shall be ministers, shall meet at a prescribed place and time, they shall constitute a Judicatory.

ARTICLE III. Each Classis shall meet annually in its district during the spring of the year, and the minister in whose congregation the meeting is held, shall be responsible for acquainting the Classis with the Acts and Proceedings of the Synod of the previous year. The first meeting of Classis shall be held on the fourth Sunday after Easter, 1820. Should it be necessary to call a special meeting of Classis, only those measures for which the meeting has been called shall be discussed.

ARTICLE IV. At every meeting of Classis the delegates to Synod shall be chosen. It shall be determined how many copies of the Acts of Synod are to be distributed to the Classes. All gifts for the spread of the Gospel shall be handed to the treasurer of Synod by the delegates. The stated clerk shall furnish to the Synod through the delegates an accurate account of the Proceedings of Classis, and a geographical and statistical statement of the number of members in the congregations, the baptisms, confirmations, communicants, schools, and deaths.

ARTICLE V. Classis shall be under obligation in their own sphere to act according to the ruling of Synod, and shall have the privilege of corresponding with other Classes on matters to be presented to the Synod in the interest of the Church as a whole. But examinations, licensing, and ordination shall be the prerogative of the Synod, or shall take place in such a manner as the Synod shall from time to time determine.

ARTICLE VI. Congregational affairs shall first be brought in regular order before the Classis in whose jurisdiction the congregation exists, before individuals who feel aggrieved may appeal to Synod.

ARTICLE VII. Each Classis shall at its next meeting assume a name which will differentiate it from other Classes.

The Synod was then divided into the following districts.

*First District*

Philadelphia, Germantown, Montgomery, and a part of Chester and Bucks Counties.  
Names of the Ministers

- |                               |                           |
|-------------------------------|---------------------------|
| 1. Samuel Helffenstein        | 5. Pickland, vacant.      |
| 2. Frederick W. Van der Sloot | 6. Frederick Hermann, Sr. |
| 3. Casper Wack                | 7. Andrew Strasburger     |
| 4. John Theobald Faber        | 8. John Helfrich          |

*Second District*

Northampton, Lehigh, and a part of Berks Counties.

- |                          |                  |
|--------------------------|------------------|
| 1. Thomas Pomp           | 5. Daniel Zeller |
| 2. Theodore K. Hoffeditz | 6. Samuel Stahr  |
| 3. John Gobrecht         | 7. John Zulch    |
| 4. Christian Becker      | 8. John Helfrich |



*Third District*

Lancaster, Lebanon, and a part of Berks and Schuylkill Counties.

- |                      |                           |
|----------------------|---------------------------|
| 1. Henry Hoffmeier   | 5. Philip Mayer           |
| 2. William Hiester   | 6. Carl Hermann           |
| 3. William Hendel    | 7. William Pauli          |
| 4. Henry B. Shaffner | 8. Frederick Hermann, Jr. |

*Fourth District*

Dauphin, Northumberland, Columbia, Union and Center Counties.

- |                      |                        |
|----------------------|------------------------|
| 1. Isaac Gerhardt    | 5. John Felix          |
| 2. Jacob Dieffenbach | 6. Henry Rassmann      |
| 3. John H. Fries     | 7. Harrisburg, vacant  |
| 4. Martin Brunner    | 8. Selinsgrove, vacant |

*Fifth District*

Bedford, Westmoreland, Somerset, Huntingdon, Allegheny and Washington Counties.

- |                    |                   |
|--------------------|-------------------|
| 1. Henry Gerhardt  | 5. Nicholas Hacke |
| 2. John D. Aurant  | 6. John M. Ingold |
| 3. D. J. H. Kiefer | 7. Henry Koch     |
| 4. William Weinell |                   |

*Sixth District*

The whole State of Ohio.

- |                         |                   |
|-------------------------|-------------------|
| 1. Peter Mahnenschmidt. | 4. Thomas Winters |
| 2. H. Sonnedecker       | 5. W. Dechant     |
| 3. Benjamin Faust       | 6. George Weis    |

*Seventh District*

Maryland.

- |                         |                        |
|-------------------------|------------------------|
| 1. Jonathan Helfenstein | 6. Louis Mayer         |
| 2. Albert Helfenstein   | 7. Frederick A. Scholl |
| 3. Jacob Geiger         | 8. John Braun          |
| 4. William Runkel       | 9. William Hauck       |
| 5. James R. Reily       | 10. George Boger       |

*Eighth District*

York County.

- |                       |                     |
|-----------------------|---------------------|
| 1. Lebrecht L. Hinsch | 6. John Albert      |
| 2. Carl Helfenstein   | 7. George Geistweit |
| 3. John Ebach         | 8. Jacob Scholl     |
| 4. Frederick Rahauser | 9. Henry Habliston  |
| 5. Jacob Hoffman      |                     |

The Second Part of the Committee's report defined the rights and activities of the Synod in its relation to the Classes.

ARTICLE I. As the Classis consists of the gathering of ministers and their elders in a prescribed territory who are to represent their congregations, so Synod consists in a gathering of all delegates who represent the several Classes. The Synod is therefore the highest judicatory of our Church and

represents in one body every congregation in our denomination, and is the last court of appeal for the unity and peace of the Church.

ARTICLE II. When twelve delegates of whom at least one half must be ministers, shall convene at a time and place designated by a former meeting of Synod, they shall constitute a Synod and are empowered to transact business.

ARTICLE III. Synod has the power to consider all appeals brought before it in regular order by the Classis, and to render judgment in the same; to give advice on all matters relating to the Church; to examine the acts of each Classis, approving that which was done in regular order, and censoring whatever is irregular; to be earnestly concerned that the meeting of Classes are conducted according to the regulations of the Church; to make such rules and regulations as may be useful for the whole denomination as well as for the Classes and the congregations—rules that conform to the Word of God and are not contrary to the teaching of the Heidelberg Catechism and the Ordinances of the Synod. Candidates for the ministry shall be examined and licensed and ordained by the Synod alone.

ARTICLE IV. Synod has pre-eminently the power to decide in case of differences of opinion relating to doctrine and church customs; to punish; to warn; to bear witness against errors in doctrine and behavior; to correspond with other churches; and to seek to preserve the unity of the Church and of the congregations.

ARTICLE V. To the Synod belongs the right to form new Classes and to organize them, also to make changes in the districts by defining their boundaries, and to render judgment in all disputes which may arise in consequence of these boundaries.

ARTICLE VI. Synod shall hold its meeting every autumn, on a day and at a place designated at a previous regular meeting; it also has power, in times of emergency, to hold an extraordinary session at which, however, only those matters can be considered as were named in the call for a special session. The first meeting shall take place on the last Sunday of next September, A.D. 1820.

ARTICLE VII. Synod shall keep a record of all its transactions and through the stated clerk, shall furnish to each Classis as many copies as the Classis may wish.

ARTICLE VIII. Synod alone has the power whenever in the providence of God institutions shall be established for the training of young ministers to give direction to the enterprise.

ARTICLE IX. Before any law, amendment, or rule, whether it be initiated by the Synod or the Classis, shall be binding upon all, it shall be sent to all the Classical meetings and must be approved by two-thirds of the Classes

in order to become a law according to the Synodical Order; or, must be enacted by the calling together of a General Synod.

These are the conclusions of the Synod at Lancaster, in September, A.D. 1819.

A committee of twelve was named to divide Synod into Classes in order that the new regulations could be carried out in the following year.

The Lancaster Synod of 1819 was very important in the history of the Church. There were few complaints, but many requests for ministers. Letters came from the congregations at Harrisburg, Selinsgrove, Carlisle, Ohio, North Carolina, the western counties of Pennsylvania, Venango, Westmoreland, from Middletown and Greencastle. New life was stirring in the Church. On motion of the Rev. Mr. Wack, Sr., a committee was appointed to consider missionary opportunities; to ascertain whether our missionaries had the necessary qualifications; to suggest where they should go and to provide them with the means necessary for their work. The missionaries should report their activities to the committee and the committee was to keep the Synod informed on the work of the missionaries.

Eighteen young men were examined by a committee of Synod for licensure or ordination for the ministry. The congregation in Harrisburg received permission to choose a minister from the Dutch Reformed Church on condition that he become a member of our Synod. Seven or eight congregations from Pendelton County, Virginia, were granted the privilege of selecting a minister from the Synod.

The Committees of the Lutheran and Reformed Synod appointed to investigate the question of a theological seminary reported that a theological seminary would be extraordinarily useful for the training of young men for the ministry and could readily be brought into existence. They recommended that their report be printed and distributed in both Synods. The Lutheran Synod offered to pay for one half the cost of publication of two hundred copies of the report. The Reformed Synod voted to present the Lutheran Synod with fifty copies of its acts and proceedings as a token of goodwill. The auditing committee reported a balance of \$918 in the treasury, including valueless banknotes amounting to \$24.08. On the last night of the Synod meeting of 1819, fourteen young men were ordained to the ministry.

Synod decided to name the places where the newly organized Classes were to meet for the first time in the Spring of 1820. The first district was to meet in Germantown; the second in Easton; the third in Lebanon; the fourth in Sunbury; the fifth in Greensburg; the sixth in New Lancaster, Ohio; the seventh in Frederick, Maryland; and the eighth in Chambersburg.

The Rev. Mr. Leidy was appointed travelling missionary in Virginia, North and South Carolina, Tennessee, and Kentucky.

### 1820

The term "General Synod" was used at the Hagerstown meeting in 1820 to designate the gathering of the delegates from the several Classes. The districts had chosen their own names. They were now known as Philadelphia Classis, Northampton Classis, Lebanon Classis, Susquehanna Classis, Ohio Classis, Zion's Classis, Maryland Classis. The delegates represented their Classes. Four committees were appointed. One was to examine the transactions of the Classes, the others were to concern themselves with the state of religion, the examination of candidates for the ministry, and with correspondence. It was decided that an abbreviated form of the Heidelberg Catechism be printed in English. Maryland Classis had instructed her delegates to use all their influence for the establishment of a theological school. Zion Classis suggested that if the Lutheran Ministerium took up the plan for erecting a theological seminary, which had been favorably considered by both Synods last fall, the plan ought to be supported; otherwise, arrangements ought to be made for the establishment of our own seminary, and Chambersburg ought to be considered as a fitting location for the school.

In the Acts of the Dutch Reformed Church a wish was expressed for a union of both Synods; for this the Synod of 1820 appointed a committee of two to confer with a deputation from the Dutch Reformed Synod on this subject. The Rev. William Hendel and the Rev. Samuel Helffenstein were designated for this mission on church union.

The Classis of Philadelphia had raised a question on which it wanted an opinion and decision by the Synod. "Ought a minister, while he is engaged in his holy office, be permitted at the same time to enter upon a secular position?" The committee of Synod made an elaborate decision on this question, the substance of which was that the New Testament did not forbid or permit a minister to engage in secular work. The committee, however, suggested that the heart of a true preacher of the Gospel will be wholly absorbed in his work. Yet some activities like teaching in an academy, college, or seminary were to be considered as bordering on the idea of the ministry. The conclusion of the committee was expressed thus:

"It is permitted to the preacher according to the New Testament to engage only in those activities that are necessary to the furtherance of Christianity and just as far as they serve that purpose."

As we have seen the movement for a union seminary of both Lutheran and Reformed Churches was furthered by the Synod of Lancaster in 1819,



when a joint committee reported a plan for a union seminary and published 200 copies. At that same Synod of 1819, the Rev. John Livingston, professor of theology of the Reformed Church at New Brunswick, N. J., presented 150 copies of a pamphlet with the title "An Address to the Reformed Churches in the U.S." In this pamphlet he showed the necessity of theological seminaries and encouraged our Synod to establish a seminary of its own. With this in mind the committee appointed in 1819 presented the following *comprehensive plan in 1820 for a theological seminary* of the Reformed Church in the United States of America.

#### ARTICLE I

1. The Synod has supreme authority over the Reformed Church in the United States of America. Therefore, this Synod shall have final power over the theological seminary, its officers, laws, and regulations.

2. Synod shall appoint trustees, including twelve ministers, who shall be chosen every three years at a meeting of the Synod. A majority of the trustees shall constitute a quorum for business.

3. The professors shall be chosen by the Synod. In case of the recession of Synod, the trustees shall have the right to designate the person, or persons, and the duties of the professors until the next meeting of the Synod.

4. The Synod may change any article in this plan, improve upon it or reject it in case two-thirds of those present so desire.

#### ARTICLE II

##### CONEERNING THE TRUSTEES

1. The trustees shall hold an annual meeting at such a time as the Synod may designate, in order to examine the students, ascertain their talents and progress in theological knowledge.

2. The trustees shall open and close all their meetings with prayer and shall see to it that at least one sermon is preached by one of the members in the German or in the English language.

3. The trustees shall chose a president and a secretary, and a record of all their proceedings and of the doings of the seminary shall be presented annually to the Synod.

4. The trustees shall have the right to punish immoral and lazy students or to dismiss them; to investigate the teachings of the professors, and recommend to the Synod such rules and changes as they deem best for the well being of the seminary.

5. The president shall, at the desire of the professors or of two trustees, call a special meeting; provided that notice is given four weeks in advance.

## ARTICLE III

## CONCERNING THE PROFESSORS

1. One or two professors shall be appointed to the seminary as the Synod may see fit. The various theological branches of instruction shall be designated by the Synod.

2. The salary shall be fixed by the Synod.

3. The professor (if only one is named) is obligated to give five lectures a week; if there are two professors, each is to give three lectures a week; each lecture is to be opened with prayer.

## ARTICLE IV

## CONCERNING THE STUDENTS

1. Each student, before he is received into the seminary, shall present a diploma of his academic attainments and a certificate stating that he is a member of a regular Protestant congregation; or shall undergo an examination relating to his academic studies. Exceptions to these rules may be made at the judgment of the trustees.

2. Students, at the request of the trustees, shall alternately write lectures and sermons.

3. Students who are unable to pay the cost of their theological education shall be supported from the treasury of the Synod. The amount which is to be used for this purpose shall be determined annually by the Synod.

## ARTICLE V

## CONCERNING THE TIME AND MANNER OF STUDY

1. The time of study shall be three years, never less than two years.

2. There shall be two vacations every year, each of six weeks, the time to be determined by the trustees.

3. Students shall be taught, whenever possible, in the following theological branches, namely: in dogmatic, homiletic, polemic, and ethical theology, in Biblical literature, in church history, and in pastoral theology, and shall be in a position to understand the fundamentals of language.

4. After three years, or at least two years, of regular instruction there shall be an examination. The examination shall be held by the professors in the presence of the trustees, and according to circumstances, the students shall be required to continue their studies or shall be given a certificate signed by the professors. Then they are ready for an examination by the Synod.

It was resolved that this plan for a theological seminary should be put into effect as soon as possible, and that the congregations of the Synod should

hold annual collections for the support of the seminary. The trustees were given power to select the place where the seminary was to be established, and they should appoint the day for choosing a location. They should give public notice of their willingness to receive applications from all places desiring a seminary, and on an appointed day the trustees should choose a location and proceed to open the seminary. Hereafter no minister was allowed to act as theological tutor to young men, but was permitted to prepare candidates for the seminary.

This elaborate plan for the seminary had many defects and failed of realization at the time. But it prepared the way for a final solution of the problem which followed a few years later.

The Hagerstown Synod of 1820 proceeded to the election of the following Board of Trustees for the theological seminary: Casper Wack, William Hendel, Lebrecht L. Hinsch, Samuel Helffenstein, Thomas Pomp, Jonathan Helffenstein, Frederick Rahausser, J. Christian Becker, Louis Mayer, James R. Reily, Albert Helffenstein, and John S. Ebach—all of them ministers.

Then Synod proceeded to the election of a president for the theological seminary and chose the Rev. Dr. Philip Milledoller, pastor of the Dutch Reformed congregation in New York City, and fixed his salary at \$2000. It was understood, generally, that the place for the seminary was to be Frederick, Maryland, because of the prominence of laymen like Judge Abraham Shriver, and others who were deeply interested in all the movements that looked to the advancement of the Church. This location, however, was opposed by a group of ministers in Eastern Pennsylvania who felt that Frederick, Maryland, was too far from the center of the Church.

The Committee on Missions reported through the Rev. J. R. Reily: "The Committee met in Shepherdstown, Virginia. The Rev. George Leidy has been ordained as missionary pastor. He had visited the congregations in Virginia and North Carolina. He found four congregations in and around Woodstock, Virginia, in fairly good condition. Within twenty-seven miles of Woodstock were four other congregations in need of a pastor. He visited six congregations in Pendelton County, Virginia; also four congregations in Botetourt County, Virginia. His missionary journey took him to Guilford, Orange, and Randolph Counties in North Carolina, and found flourishing congregations there. For six years they had been visited by circuit preachers, and now they wanted an established pastor. These congregations deserve the attention of Synod; for here dwells love for religion, and a strong tendency toward the Order of the Reformed Church," says the report.

He also visited four congregations in a section of Rowan County, North Carolina, named Abbott's Creek; six congregations in Lincoln County,

North Carolina. The Rev. Mr. Leidy visited thirty congregations in the Southland. Twenty-five hundred copies of this report on missions were published in German and English and distributed to the congregations of the Synod.

The Committee recommended to Synod that a Board of five members be established with power to improve the methods of our missionary work; and to permit ministers of other denominations to act as missionaries of our Church on condition that they accept our Church Order.

The relation between the establishment of a theological seminary and the missionary enterprise was to be incorporated into an Address to the congregations which was to be published in the German and English languages.

An English hymnbook was approved by the Synod. Lewis Mayer and Samuel Helffenstein were appointed to select the Psalms and Hymns for this purpose.

The Trustees of the Theological Seminary, Dr. P. Milledoler and Bernard Wolff were authorized to raise money for the Seminary, and Dr. Milledoler was instructed to use the money he might raise to purchase books that would be needed in the Seminary.

On motion of the Rev. Mr. Reilly, Synod voted \$100 for the maintenance of Franklin College in Lancaster, Pennsylvania, on condition that the Lutheran Synod would do the same.



## GEOGRAPHICAL-STATISTICAL ACCOUNT

Of the Known Congregations Supplied with Ministers in the German Reformed Church of the United States in 1820.

Ministers	Cong.		Bapt.	Conf.	Comm.	Schl.
PENNSYLVANIA						
Philadelphia Classis						
1. Samuel Helfenstein.....	1	Race Street, Phila.....	85	57	357	1
2. J. W. Vandersloot.....	1	Northern Free Church, Phila.....	36	30	346	1
3. Casper Wack.....	2	Germantown and Whitmarsh.....	25	18	70	—
4. Frederick Herman.....	10	New Hanover, Portsgrove, Providence in Montgomery; Oley, Amity, Earl, Coldbrookdale, and Spieses in Berks; Vincent and Coventry in Chester Co.....	62	54	300	16
5. George Wack.....	2	Skippach and Whitmarsh in Montgomery County.....	29	—	153	—
6. John T. Faber.....	2	New Goshenhoppen, Great Swamp in Montgomery Co.....	46	41	89	2
7. J. A. Strassburger.....	3	Indianfield, Tohickon, and Great Swamp in Bucks County.....	91	17	320	1
8. William Dechant.....	3	Peikland in Chester; Old Goshenhoppen in Montgomery; and Hillstown.....	53	33	120	1
Northampton Classis						
1. Thomas Pomp.....	4	Easton, Saucon, Dryland and Plainfield in Northampton County	108	—	172	11
2. Theo. Hoffedtz.....	5	Mount Bethel, Forks, Hamilton, Smithfield and Chestnut Hill...	83	68	684	13
3. John Gobrecht.....	4	Allentown, Egypt, Jordan and Union in Lehigh County.....	84	43	302	7
4. J. Christian Becker.....	6	Allen, Moore, Hanover, Lehigh, Towamensing and Ross in Nor. County.....	92	32	672	6
5. Daniel Zeller.....	4	Upper Saucon, Upper Milford, Trexletown, and Salisburg in Lehigh County.....	96	86	537	6
6. Samuel Staehr.....	5	Nacomixon, Springfield, Durham, Tinticum, and Richland in Bucks County.....	42	80	462	11
7. John Zuelch.....	4	Jacobs and Bensalem in Lehigh, Corner Church in Berks; and Zion in Schuylkill.....	23	23	270	7
8. John Helfrich.....	6	Heidelberg, Linttown, Lowhill, Weissenburg, and Ziegel Church in Lehigh County; and Long Swamp in Berks County.....	79	33	604	6
9. Paul Herman.....	6	Kutztown, Delong, Duncckel, Harford, Peters and Winsor in Berks County.....	171	66	681	8
10. Henry Diefenbach.....	—	No record				
11. Nicholas Zeiser.....	—	No record				

		Lebanon Classis				
1. J. H. Hoffmeier	1	Lancaster	58	23	135	1
2. H. W. Hiester	9	Lebanon, Jonestown, Schaeferstown, Millerstown, Campbells-town, Hill Church, Kemmerlings, Walmers and Bindnagels in Lebanon County	158	48	474	9
3. William Hendel	7	Tulpehocken, Swatara, and Muehlbach in Lebanon County; Womelsdorf, Host, Salem and Hains in Berks County	203	111	671	9
4. H. B. Schaffner	7	Marietta, Maytown, Elizabethtown, Columbia, Manheim, Rapho and Zions in Lancaster County	103	55	317	3
5. Philip Mayer	8	Orwigsburg, Kemmerlings, Summerberg and Yost in Schuylkill County; Michaels, Hamburg, Bellmanns and Bern in Berks Co.	121	36	467	17
6. William Pauli	6	Reading, Sinking Springs, Epplers, Schwarzwald, Bettlers and Forrest in Berks County	219	80	391	4
7. F. A. Herman	5	New Holland, Reamstown, Royers, Muddy Creek and Kloster in Lancaster County	101	56	311	4
8. Jacob Bayer	3	Pine Grove, etc. in Schuylkill County		no report		
Susquehanna Classis						
1. John Weinbrenner	5	Harrisburg, Middletown, Schupps and Wenrichs in Dauphin County; and Schnebls, in Cumberland County		no report		
2. Isaac Gerhardt	7	Lykens Valley, Salem, Hoffmanns, Stone Valley and Fetterhoffs, in Dauphin County; Liverpool and Buffalo, in Perry County	63	26	170	4
3. Jacob Diefenbach	5	Bloomsburg, Briar Creek, Mifflenberg, Mahonoy and Nescopeck, in Columbia County		no report		
4. J. H. Fries	9	New Berlin, Dreisbachs, Christ Church, Salem in Union County; Penns Valley, Brush Valley, in Center County; Milton and Eschbachs, in Northumberland; and Zions, in Columbia County	69	26	98	4
5. Martin Brunner	4	Sunbury, St. Peters, Jacobs, Zions, in Northumberland County		no report		
6. Hartman Knoebel	4	Holtwaerters, Himmelskirche, and Peters, in Northumberland; and Deep Creek, in Schuylkill County	26	—	—	4
7. H. Rasmann	6	Meilsburg, Ehrlis, Penns-Creek, Nittany, Bald Eagle and Pine Creek, in Center County	62	26	62	2
8. John Felix	4	Selinsgrove, Freyburg, Bauermanns and Strausstown		no report		
West Pennsylvania Classis						
1. Henry Gerhardt	5	Bedford, Shellsburg, Friends Cove, Greenfield, and Pops Creek, in Bedford County	76	22	83	3

GEOGRAPHICAL-STATISTICAL ACCOUNT—Continued  
Of the Known Congregations Supplied with Ministers in the German Reformed Church of the United States in 1820.

Ministers	Cong.		Bapt.	Conf.	Comm.	Schl.
West Pennsylvania Classis—Continued						
2. John D. Aurant.....	10	Williamsburg, Zion, Salems, Clovercreek, Weinbrenners, Half-ners, Newry, Frankstown Bottom, Woodcock Valley and Traferick, in Huntingdon County.....		no report		
3. D. J. H. Kiefer.....	5	Somerseset, Gidions, Zions, Stoystown, and Samuels Church, in Somerset County.....	20	45	74	3
4. William Weinel.....	7	Mount Pleasant, Schwabs, Kindigs, Ligonier Valley, Muehl-eisens, Zehners, Jakis and Boehmers, in Westmoreland County...	48	—	61	4
5. Nicholas Hacke.....	6	Greensburg, Manor, Bruschcreek, Ridge, Herolds, and Ligonier, in Westmoreland County.....	31	—	101	—
6. J. M. Ingold.....	2	Pittsburgh, etc.....	23	—	113	—
7. H. Koch.....	3	In Venango and Warren Counties.....	54	—	162	—
8. Vacant.....	—	Washington County.....	—	—	—	—
Zions Classis						
1. George Geistweit.....	5	York, Kreuzcreek, Canadochly, Quickels and Wolfs Church, in York County.....	152	86	214	4
2. Lebrecht L. Hinsch.....	4	Benders, Arends, Marschcreek and Little Church in Adams County.....	87	29	94	1
3. Carl Helfenstein.....	7	Abbotstown and Berlin, in Adams County; Leshchers, Paradise, Holzschwam, Strahers and Rosstown, in York County.....	106	61	205	6
4. Frederick Rahausen.....	1	Chambersburg.....	17	26	50	0
5. Jacob Hoffmann.....	5	Shippensburg, Solomons, Scheters, Campbellstown and Stras-burg, in Franklin County.....	58	—	251	6
6. John S. Ebach.....	6	Carlisle, Zions, Irendels, Weisen, Salem and Frankford, in Cum-berland County.....	115	100	504	5
7. John Albert.....	4	St. Johns Church and Sallers in York County; Zions and Salem, in Adams County.....	36	15	58	3
8. Jacob Scholl.....	5	In Shermans Valley.....	38	48	74	4
9. H. Habliston.....	8	In York County.....		no report		
10. Vacant.....	5	Millerstown, Juniata, in Cumberland County.....		no report		

OHIO		Ohio Classis					
1. P. Mehenschmidt.....	11	Springfield, Zions, Salems, Kollers, Bethlehem, Jacobs, Goodhope, Columbia, Boardmanns and Beaver, in Columbiana County.....	122	80	306	4	
2. H. Sonnedeker.....	5	In Wayne, Richland and Tuscarawas Counties.....	24	30	85	0	
3. Benjamin Faust.....	10	Canton, in Stark County.....	179	100	288	8	
4. Thomas Winters.....	7	Germanatown, Schlifers, Friedens, Schwarzens and St. Johns Church, in Montgomery County.....	42	—	37	6	
5. Vacant.....	7	Miamisburg, etc.....	55	no report	108	8	
6. George Weis.....	12	In and near New Lancaster, in Clearfield County.....		11			
MARYLAND		Maryland Classis					
1. Alfred Helffenstein.....	1	Baltimore.....	21	22	94	1	
2. Jonathan Helffenstein.....	3	Frederick, Middletown, and Glades, in Frederick County.....	54	46	200	3	
3. Jacob Geiger.....	8	Manchester, and Peace Church, in Baltimore County; Jerusalem, St. Marys, Benjamins and Bast Church, in Frederick County.					
4. William Runkel.....	6	St. Davids and St. Jacobs Church, in York County, Pennsylvania.	52	28	335	6	
5. James R. Reily.....	6	Emmitsburg, Tanneytown, Hocks, Apples, in Frederick County; Gettysburg and Marks, in Adams County, Pennsylvania.....	45	87	359	2	
6. Vacant.....	1	Hagerstown, Funkstown, Salem, St. Pauls, Williamsport and Barths, in Washington County.....	117	80	497	4	
7. Dietrich Graves.....	4	Westminster in Frederick County.....		no report			
8. F. A. Scholl.....	5	Woodsborough, etc., in Frederick County.....		no report			
		Greencastle, Waynesborough, Mercersburg, Loudon, and Fishers, in Pennsylvania.....	84	48	230	—	
VIRGINIA							
9. Louis Mayer.....	5	Shepherdstown, Smithfield, in Jefferson County; Martinsburg, in Berkeley, Virginia; and Sharpsburg and Boonesborough, in Maryland.....	43	10	260	1	
10. George Leidy.....	5	Woodstock, in Shenandoah County.....		no report			
11. John Braun.....	5	Harrisonburg, Salem, Friedens, St. Johns and Eggels, in Rockingham County.....	—	—	—	4	
12. William Hauck.....	6	Evansham, Old Church, Kimmerlings, Gravelcreek, Frederick Kolbs and Adam Kolbs, in Wythe County.....	36	53	156	4	



GEOGRAPHICAL-STATISTICAL ACCOUNT—Continued  
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Ministers	Cong.		Bapt.	Conf.	Comm.	Schl.
13. Vacant.....	7	VIRGINIA—Continued				
14. Vacant.....	5	In Pendleton County.....		no	report	
		In Botetourt County.....		no	report	
15. George Boger.....	4	NORTH CAROLINA	97	17	172	0
16. Vacant.....	8	Concord, Sevitson, Coldwater and Barrencreek, in Cabarrus		no	report	
17. Vacant.....	4	County in North Carolina.....		no	report	
18. Vacant.....	8	In Guilford, Orange, and Randolph Counties, North Carolina....		no	report	
19. Vacant.....	4	In Asch County, North Carolina.....		no	report	
		Lincoln County, North Carolina.....		no	report	
		In Rowan County on Abbottscreek.....		no	report	
20. Vacant.....	8	SOUTH CAROLINA				
21. Vacant.....	—	On the Forks near Columbia.....		no	report	
22. Vacant.....	—	In Tennessee.....		no	report	
		In Kentucky.....		no	report	
TOTAL.....	389		4,220	2,112	14,406	248

1821

The Synod of September, 1821 held in Reading, Pa., brought to a head many of the problems and projects that had been discussed for a number of years. This Synod was not a meeting of delegates but a Convention-Synod. A large number of candidates for the ministry were examined, licensed, and ordained by the Synod. Practically all of them accepted calls to various parts of the Church.

It was decided that in addition to the elected professor for the Theological Seminary, Dr. Milledoler of New York, the Synod should also select a German professor. Dr. Lewis Mayer reported that \$16,000 was assured for the support of a professor, and a total of \$22,500 was promised by congregations and individuals. In fact, he was sure that \$30,000 would be available. After this enthusiastic and encouraging report, the question was raised as to whether Frederick, Md. was the most suitable place for the Seminary. Synod voted "Yes."

Then the question was raised whether the call of Dr. Milledoler and his lectures to be given in German with freedom to deliver lectures in English, whenever he desired, would be satisfactory to the Synod. This proved to be a bone of contention which ultimately was one of the obstacles which split the Synod. For a time Synod affirmed the choice of Dr. Milledoler, but emphasized the fact that his lectures and textbooks were to include both languages. All students received by the Synod from the Seminary had to understand and speak the German language. All young men who were studying Theology under a ministerial-tutor should not be obligated to attend the Seminary; they might finish their studies under their present teachers, according to the Synodical Order. A Committee was named to prepare a plan for the incorporation of the Theological Seminary. The plan was to be sent to the Classes for approval or criticism.

The congregations in the Southern states wanted a Classical Division of their own, but the matter was deferred by Synod. Pastor Muhlenberg of the Lutheran Church requested Synod to join in a contribution to the Franklin Institute of Lancaster to the extent of \$100. Action was deferred to the next meeting of Synod.

According to Article VI of the Constitution, the President was authorized to call a special meeting of Synod. For the future, it was decided that the authority of the President should be confined to calling only a meeting of the delegated Synod. If a Convention of all the ministers were needed, that Convention could be called only by the delegated Synod and should transact only the business for which it was called. The representative system of government as over against the convention system was becoming an

important question in Church and State in the third decade of the Nineteenth Century. In our State and National government the caucus system was giving place to the nominating convention in 1832, and the Church judicatories were struggling with the same problem. In the Reformed Synod, we shall see that this was one of the reasons for the split of the Synod which resulted in the formation of the so-called Free Synod.

It was decided that whenever anyone wished to appeal from a decision of Classis to the Synod, he must before Classis adjourned state the reason for the appeal in order that Classis might prepare its case; and furthermore, no witness was to be introduced into the case in Synod who had not been heard by the Classis.

A Committee was appointed to investigate the plan for a Theological Seminary, and make certain changes in the plan before presenting it to the Classes for approval. A number of prominent laymen were appointed to solicit contributions in Frederick, Maryland for the erection of a Seminary. This Committee was to have authority to make all preparations for the opening of the Seminary. An annual collection for the Synodical Treasury was requested by Synod. Two secretaries were to hold office in the Synod hereafter, a Protocol or Stated Clerk, and a Corresponding Secretary. Someone suggested that a General or Convention-Synod be held every three years but the matter was deferred.

#### 1822

The Delegated Synod met in Harrisburg on September 29th, 1822. There were only twenty-four delegates representing eight Classes. The Synodical Order was amended so that it would be necessary hereafter to elect the Secretary to the Presidency in the following year. It was a small body but showed its efficiency by the prompt appointment of six Committees to whom was assigned the major portion of the work of the Synod. All visiting ministers within the bounds of the Synod were recognized as advisory members. A long letter signed by twenty-four members of Klopp's Church in Lebanon County was read to the Synod. Its purpose was to discredit the idea of founding a Theological Seminary. A letter was read from Rev. Henry A. Muhlenburg, Secretary of the Evangelical Lutheran Synod of Pennsylvania, requesting a union of the two denominations.

The Honorable Joseph Hiester, Governor of Pennsylvania, honored the Synod of Harrisburg with his presence. The Synod greeted him by rising during his entrance. Rev. James R. Reiley reported on his visits to the Western congregations. His itinerary had included Ohio, Indiana, Kentucky and Tennessee; Miami, Cincinnati, Connersville, Indian Creek, Wabash,

Columbus, Tuscoraras, Wayne, Stark, and Jefferson Counties. In Western Pennsylvania he visited Reformed congregations in Butler, Warren, Venango, Washington, and Fayette Counties. Meanwhile the Committee on forming a plan of incorporation for a Theological Seminary reported that because of certain unfavorable circumstances the whole matter had been postponed. A hundred dollars was paid to Franklin College of Lancaster, Pa. by the Synod, on condition that the Lutheran Church contribute an equal amount.

The Committee appointed in the Hagerstown Synod for investigating the plan for a Theological Seminary reported the following changes:

ARTICLE I, "Synod shall have twelve trustees, including nine ministers and three laymen; each year three ministers and one layman shall be elected by the Synod.

"Four trustees and a Professor or Professors shall constitute a Collegium, with authority to receive students in the Seminary. This Collegium shall be chosen annually by the Trustees."

The question of the Free Synod was introduced at this time by a report from Philadelphia Classis. "Since the Rev. F. L. Herman, Sr. and Rev. Mr. Guldin have been absent and we have been informed that these ministers have identified themselves with a so-called Free Synod, we request our Secretary to ask these gentlemen to tell us by the 1st of September, 1822, whether they are really members of the newly formed Free Synod or whether they wish to remain in their old position as members of the regularly organized Synod of the Reformed Church."

The liturgical question was introduced by Susquehanna Classis with the resolution that if the Committee on Liturgy, appointed by the Synod, had not finished its task, another Committee be appointed to finish the work without delay. This Classis also objected to the rule that hereafter no student for the ministry should be prepared beyond preliminary studies by any minister. Since all the Classes with one exception wanted certain changes to be made in the plan for a Theological Seminary, the Synod decided to consider these changes. A Committee was appointed to consider earnestly the proposition of a union with the Evangelical Lutheran Church as authorized by Rev. Dr. Muhlenberg. The Treasurer reported a balance of \$2989 which he was instructed to invest in bank stocks. The society of women in the Martinsburg and Shepherdstown congregations was thanked for its contribution to the support of the Synod.

The report of the Committee on the Free Synod was as follows:

"The Classis of Philadelphia resolved that its Secretary, Rev. Samuel Helffenstein, shall ascertain by direct question put to the members of the so-called Free Synod, namely, Rev.



Frederick Hermann and Rev. Jacob Guldin, 'what their intention really is. Do they regard themselves as members separated from the Reformed Church Synod? or what have they in mind by their action?' Classis wants a definite answer to the questions by September 1st, 1822."

The interchange of letters between Rev. Samuel Helffenstein, Stated Clerk of Philadelphia Classis, and Rev. Jacob Guldin was as follows:

"Reverend Sir and Brother:

The meeting of the Reverend Classis of Philadelphia, held on the 13th of May of this year 1822 in the Church at Upper Solford, decided that the Stated Clerk should ascertain by correspondence before the 1st of September, 1822, whether or not you were present at the recent, newly formed Free Synod. Should you defy the laws of our body, allow me to say that by this action you are excluded from our fellowship.

"I await your answer to this letter which my duty compels me to write.

Your Friend and Brother,  
Samuel Helffenstein"

Upper Solford, Montgomery County  
May 13, 1822"

This letter was returned with the following answer:

"The above requires no answer. There is neither common sense nor Christianity therein; only evil. Whether it was written by children or fools, I need not say—it will be an abuse of your pen to write further."

"G."

In the same manner the Classis of Northampton instructed its Secretary, Rev. Theodore L. Hoffeditz, to put the same question and give the same warning to the members of the Free Synod in its bounds. Rev. Mr. Zulch replied that he would return to the Synod with his congregation.

The Synodical Committee decided to publish the correspondence, and intimated that the harshness of the answer by Guldin was the work of Rev. Frederick Herman, Sr., Carl Hermann, Jacob Guldin, and Henry Diefenbach, "who are hereby excluded from the Synod because they have expressed the wish not to be associated with us any further. But the congregations they serve may return to our welcoming arms at any time."

Signed by the Committee

Lebrecht L. Hinsch  
Samuel Helffenstein  
Jonathan Helffenstein  
Albert Helffenstein  
J. Henry Fries  
Leonard Keller  
Jacob Zeller  
Simon Heller  
Michael Lutz  
Elias Buffington

The Collegium of Trustees reported concerning the Theological Sem-

inary that "because of the refusal of Dr. Milledollar to become professor in the Seminary, our hopes for establishing the institution in Frederick, Md., are shattered, and since obstacles have been placed in the way of your plan in certain parts of the Church, we must rearrange our whole idea of a Seminary. Yet we believe that the supreme need of our Church is for such an institution. Therefore the Trustees of the Seminary after due deliberation present the following resolutions to Synod.

1. Resolved: that the Collegium of Trustees designate Harrisburg as the place for the Seminary.

2. Resolved: that the Synod in its present session, elect a professor and name his annual salary.

3. Resolved: that Synod be advised to appoint a Committee to confer with the Harrisburg congregation, to ascertain whether Harrisburg might not be a more fitting place for the Seminary, and then report its impressions to the Synod."

The Committee, consisting of the Rev. W. Hendel, J. Helffenstein, A. Helffenstein, L. L. Hinsch, and James R. Reily, after conferring with the Harrisburg Consistory, reported:

1. That the Consistory believed Harrisburg to be a suitable place for the building of a Seminary.

2. That they were willing and prepared to take the newly appointed professor as their minister, on condition that Rev. M. Weinbrenner, the present pastor, give his consent.

3. That the Consistory obligated itself to pay the sum of \$500 to the professor as their share of his services as pastor.

Rev. Mr. Reily agreed to raise \$500 annually for Synod's share of the Seminary professor's salary. Rev. Theodore L. Hoffeditz and Rev. Isaac Gerhard were elected trustees of the Seminary in place of Rev. F. Rahauser and Rev. Lewis Mayer, who wished to be excused. The Synod at Harrisburg in 1822 was especially significant because it was confronted with a secession of ministers and congregations who formed what was known as the Free Synod.

## CHAPTER VII

### THE FREE SYNOD

ON April 24th, 1822 a small group of ministers who were members of the regularly organized Synod of the Reformed Church seceded and proceeded forthwith to organize a Synod of their own, namely, the Free Synod, which for fifteen years met annually as a rival judicatory to the old Synod. The original minute book of the Free Synod of the German Reformed Church of Pennsylvania, 1822-1836, usually called the Herman Synod, is to be found in the archives of the Historical Society of the Reformed Church, in Lancaster, Pa. From this record the history of the Free Synod can readily be obtained. The secession was due partly to personal differences and partly to convictions on fundamental questions of Church polity.

After the separation from Holland, very few ministers from Europe came into the Church. The supply of ministers had to be recruited from the American congregations. They were prepared in private for about twenty years. But in the Synod of 1817 the question of a Theological Seminary was introduced. For a time it was felt that the Dutch Reformed Church, the Lutheran Church, and the German Reformed Church might unite in the founding of a union school for the training of ministers. William Hendel, who was a graduate of the Dutch Reformed Seminary in New Brunswick, was heartily in favor of a Union Seminary. The proposition failed of realization. The Reformed people of Pennsylvania felt that they had in Lancaster a school, once known as Franklin College, that linked them to the Lutheran Church, and might form the basis of a theological school for both denominations. This plan failed largely through a misunderstanding.

At the Synod of 1819, Dr. John Livingstone of the Dutch Reformed Church, addressed the German Reformed Churches in a printed pamphlet and urged them to establish their own theological seminary. This address stirred Synod to action. The project of a joint institution was abandoned.

In the Synod of 1820, the various Classes were found to have taken action favorable to the establishment of a Seminary. Hence this Synod decided that the German Reformed Church should have its own Seminary, adopted a plan for the erection of the institution, appointed twelve ministers as a Board of Trustees, and elected as professor the Rev. Dr. Philip Milledoler of the Dutch Reformed Church of New York City at a salary of \$2000 a year. Dr. Milledoler was an able and experienced minister, forty-five years of age, preaching fluently in German and in English. He would have been a very capable professor, as is proved by the fact that he was later chosen

by the Theological Seminary of the Dutch Reformed Church, in New Brunswick, N. J. The Synod of 1820 in its aggressive mood decided that the location of the Seminary was to be Frederick, Maryland.

But now came the fatal step. The Synod forbade any minister from preparing young men privately for the ministry. That is, they could not teach theology in their homes or private schools, although they were permitted to prepare young men in the preliminary studies. Now the fact was that according to the Church Constitution of 1805 ministers were permitted to prepare candidates for the ministry in theology. This law was still in force. After the meeting of the Synod of 1821, opposition developed to its actions, especially in the Classes. It was felt that the Synod had "exceeded its powers."

Another interesting question in Church government also came to the fore. The Synod of 1820 had been a Convention Synod; the Synod of 1821 was a delegated body. Some ministers said that so important a question as the institution of a Theological Seminary should have been decided by a Convention Synod, or by at least two-thirds of the Classes. Philadelphia Classis asked the President to call a Convention at which all the ministers could join in the discussion of this question. Ohio Classis said they preferred the old method of instruction in private. Northampton Classis expressed great dissatisfaction and predicted a split in the Church. Maryland Classis denied that Synod had exceeded its authority or violated the Constitution. Susquehanna Classis said it did not believe in sending candidates to the Seminary by force.

Another aspect of this difficulty was related to the language question. Frederick, Maryland was regarded as an English community by the congregations of Eastern Pennsylvania and too remote from the center of the Church. Dr. Milledoler was pastor of an English church in New York, and would probably lecture and preach in English in the Seminary.

A line of cleavage was springing up between two sections of the Church. Certain personal antagonisms, and contrasting conservative and progressive tendencies helped to make a break almost inevitable.

The Synod of 1821 was tense. Dr. Mayer took the position that the President had no right to call a convention Synod. Only a delegated body had that authority according to the Constitution. Before Synod closed it was decided that hereafter the President should not be permitted to change the Synod from a delegated body into a convention. Another compromise was effected by the decision that Dr. Milledoler was to lecture "principally in German" and occasionally in English. Then Rev. Mr. Reily, Dr. William Hendel and Dr. Lewis Mayer threatened to secede or join the Dutch Reformed Church. At this serious moment concessions were in order, among



them a resolution that all candidates must be able to preach in German before they could enter the ministry of the Church, and that those students at present studying theology in private might continue their courses.

Just when the question seemed to be amicably settled, new difficulties appeared. They were of a more personal nature. One of the most influential ministers of the Church was Frederick L. Herman Sr., head of what was known as the Swamp College. While he was pastor of the Falkner Swamp Congregation, near Pottstown, he started preparing students for the ministry. He was an able scholar and good teacher, not only of theology but of ancient languages and science. It is said that he taught his students to speak and write in Latin. They were well prepared. Some of the most capable and influential ministers of the Church came out of "Swamp College," as Herman's parsonage was called. Among his students were Geistweit, Carl G. Herman, F. A. Herman, Guldin, and J. D. Young, Augustus L. Herman, Joseph Dubbs, Thomas Leinbach, I. Stiely, Caspar Schneck, P. S. Fisher, R. A. Fisher, Reuben and Tobias Herman, Lewis Herman.

Another private theological school was that of Rev. Christian Lewis Becker who while pastor in Lancaster, Pa. prepared for the ministry Charles Helffenstein, Jonathan Helffenstein, J. Diefenbach. When pastor in Baltimore, Dr. Becker prepared Gloninger, Dechant, Schaffner, Albert Helffenstein, J. C. Becker, Jr., Philip Mayer, James R. Reily, Hableston, Weinell and Geiger.

A third private theological school was taught by Rev. Samuel Helffenstein, D.D. He prepared twenty-seven students for the ministry, while pastor in Philadelphia. Among them were Rev. Isaac Gerhart, Hoffeditz and J. H. Gerhart, F. A. Scholl, Zeller, Helffrich, Bromer, Weisz, J. Scholl, Strassberger, and Ebaugh, Zulich, Winebrenner, Boyer, Rudy, Knaus, Mills, Hamm, Albert Helffenstein, Samuel Helffenstein and J. Mayer, Hertz and Hassinger, J. Helffenstein, Bibighaus, Seibert and H. Miller.

Other ministers were training a smaller number. For example, Rev. John William Dechant of Oley prepared Willers, Bindeman, Hangen, Augustus Pauli, Lechner, Staehr, Hoffeditz, Riegel and Bassler.

Rev. Yost Fries prepared Gutelius, Daniel Weiser and H. Snyder. The younger Rev. J. C. Becker of Baltimore took charge of his father's students, Weinell, Geiger, Koch, Hacke, Riegel, Willers, Zwisler, Kemmerer, S. Hess, Gerhart and Daniel. So it appears that the work of private preparation of students in theology was well established in the Reformed Church. Naturally there was difficulty in having the method supplanted at once by the establishment of a Theological Seminary.

With this background it can readily be seen how groups and factions

would develop consisting of the adherents of ministers to their local private schools of theology. This was especially true of the Herman school known as Swamp College. It was through this group that the division first came to a head.

Frederic Herman, Sr. had a son who was also a member of the Synod, but who was suspended by the Synod for conduct unbecoming a minister. The father asked what the suspension involved, and received the abrupt reply that it meant exclusion forever. The fact is that the young man was later re-instated by Lebanon Classis. The father left the Synod abruptly and his friends and followers soon joined him in secession. Congregations in Berks and Montgomery Counties withdrew from the Synod. Among them were the congregations in charge of Mr. Herman's son-in-law, Rev. J. C. Guldin, Vincent, Coventry and St. Peters in Chester County; Center Congregation in Lancaster County and the Allegheny Church in Berks County. The Kutztown congregation joined the movement because it objected to the incorporation of the Seminary, to its location at Frederick, and to Dr. Milledoler and his salary. Therefore this congregation instructed its pastor, the Rev. Carl G. Herman, to invite pastors and their elders to form a new free and independent synod.

Among those who responded were the New Hanover congregation, Zion's in Alsace Township, Trappe in Montgomery, Pottsgrove (Pottstown), Colebrookdale; Bensalem, Zion's, Corner Church and Jacob's Church in Lynn Township, Lehigh County; Upper Bern and Muehlbach.

The Minute Book shows that the Free Synod was organized on April 24th, 1822 at the home of Rev. Charles G. Herman in Maxatawny Township. Only five ministers were present, all pupils of Dr. Frederick Herman, viz. Charles G. Herman, Frederick L. Herman, Henry Diefenbach, John Zulich and J. C. Guldin. Rev. Frederick L. Herman was elected president and a new Constitution was adopted. After a preamble in which their independence was declared, the name chosen was "The Synod of the High German Free Reformed Congregations of Pennsylvania" ("Die Synode der Hochdeutschen freyen Reformirten Gemeinden in Pennsylvanien"). The Constitution insisted on a Convention Synod. It limited the powers of the president and gave the congregations larger rights.

CONSTITUTION  
of the  
SYNOD OF THE FREE AND INDEPENDENT GERMAN  
REFORMED CHURCH  
of  
PENNSYLVANIA

(Adopted April, 1822)

WHEREAS a certain number of the congregations of the German Reformed Church, feeling themselves oppressed by the proceedings of the General Synod, declared themselves independent of the same, and adopted resolutions that their ministers, among themselves, form a Synod, and that they, then, might adopt measures to the weal of their congregations as Free and Independent congregations,—understood, however, that the same Catechism, Doctrine, and Symbols be retained as usual heretofore in the Reformed Church—we have convened for said purpose and with that design this twenty fourth day of April, A. D. 1822, in the township of Maxatawny, in the county of Berks, and state of Pennsylvania.

ARTICLE 1

The title of this Synod shall be: "The Synod of the German Reformed, Free and Independent congregations of Pennsylvania."

ARTICLE 2.

The Synod shall consist of ordained Ministers, Candidates, and Deputies of congregations.

ARTICLE 3.

The Candidates, after antecedent examination, receive License to perform all Actus Ministerialis. The Candidates, nevertheless, are under the guidance of the President of the Synod with whom they are to take advice.

ARTICLE 4.

The members of the Synod on the part of the Ministers and Candidates, are duly bound to attend on an annual Synodal convention. The congregations, however, can send Deputies to the Synod, or withhold such at pleasure.

## ARTICLE 5.

The officers of the Synod shall be: A President, Secretary and Treasurer; which shall be annually elected.

## ARTICLE 6.

The President's office consists therein: that he, in all conventions, take the chair, introduces whatsoever is to be transacted, and, after regular inquiry, announces the decided opinion. It shall also be in his power to license Candidates, in urgent cases, and to call a special Synod.

## ARTICLE 7.

The Secretaries' duty shall be, to give notice to the members of the Synod, when and where the Synod is to be held; to record all transactions of the Synod, and to correspond for the same. To his care also the Seal of the Synod is committed.

## ARTICLE 8.

The conventions of the ministers shall always be fixed on a Sabbath, when, by several members, appropriate discourses shall be delivered.

## ARTICLE 9.

Every session shall be opened and closed with singing and prayer.

## ARTICLE 10.

Every member of the Synod shall give an account of his ministerial transactions in his congregations, and of the fruits of his ministry.

## ARTICLE 11.

Whereupon the Acts of the last preceding Synod shall be read from the original.

## ARTICLE 12.

All persons speaking shall address themselves to the President.

## ARTICLE 13.

By these measures it shall remain until some other session when agreeable to the opinion of a majority of members, they may be altered.

## ARTICLE 14.

The Ministers of the Synod leave the decision of occurrences in their con-



gregations at their own discretion; notwithstanding they may appeal for the decision thereof to the Synod.

The articles specified above, were unanimously adopted by all Ministers present.

Hereupon the officers were elected, namely:

Rev. F. L. Herman, President,

Rev. H. Diefenbach, Secretary,

Rev. J. Zuelich, Treasurer,

and the following resolutions were adopted:

1. Resolved, That the Constitution of this newly formed Synod be read in all free congregations.

2. Resolved, That the President take it upon himself to have a seal made for this Synod.

3. Resolved, That our next Synodal session be held in the borough of Cootztown on the 2d Sabbath in September, 1822, and that four weeks previous notice be given of the same.

#### MINISTERS PRESENT:

1. Rev. F. L. Herman,
2. Rev. H. Diefenbach,
3. Rev. C. G. Herman
4. Rev. J. Zuelich,
5. Rev. J. C. Guldin.

The device adopted for the seal of the Synod was a flying Eagle, with the Gospel Trumpet and the Olivebranch of Peace.

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The first regular meeting of the Free Synod under the new Constitution was held in Kutztown in September, 1822. At this time thirty ministers and elders were present including Joseph Dubbs, Thomas Leinbach, Augustus Herman, all of whom had been prepared in theology by Dr. Herman. These men were licensed and ordained by the Free Synod. In 1823 the annual meeting was again held in Kutztown; in 1824, in Colebrookdale, Berks County. By this time the Rev. Mr. Bibighaus, pastor of the Salem Reformed Congregation of Philadelphia, had left the old Synod and joined the new group, and Rev. B. Schneck had left the Free Synod to return to the old Synod. For a time a bitter rivalry existed between the two Synods. This was

intensified by a newspaper controversy in the Reading Eagle in which Dr. Lewis Mayer espoused the cause of the Seminary and of the old Synod in a series of articles. He wrote in reply to attacks on the old Synod that had been made by Carl Berkenmeyer of Kutztown who was a strong advocate of the Free Synod.

The Free Synod continued for fifteen years. It began with five ministers. In that time fifty-five ministers and eighty congregations had been connected with it. The Free Synod licensed fifty-one persons and ordained thirty-four. Gradually the animosity between the two Synods grew less. At the meeting of the Free Synod in Mechanicsburg, Cumberland County, in September, 1832, a communication was received from certain members of the old Synod "requesting and praying that measures might be adopted for the purpose of effecting a union." The proposition was discussed and postponed until the next session, when after some debate "the brethren struck out the word 'union' and substituted 'brotherly understanding.'" That the Free Synod was not entirely reactionary is evidenced by the fact that in the 1832 meeting, it resolved to co-operate in the establishment of Sunday Schools in the congregations under its care.

Another interesting feature of the meeting of the Free Synod of 1832 was the following resolution.

"Whereas the present number of well educated clergy is inadequate to the exigency of the times,

"Whereas the increase of the population of our country, and progress of Christianity throughout the world, call for an accession of ministers of the Gospel, and

"Whereas, there are young men of undoubted piety and talents, who desire to enter the ministry but have not the means of obtaining an education, Therefore

"Resolved, that as soon as practicable, we will establish a school of learning on the manual labor or self-supporting system—to be under the control of a Board of Directors to be appointed annually by the Synod of the German Reformed Church of Pennsylvania and the adjoining States, where young men who are aspiring to the ministry and others who are piously disposed, may obtain a liberal education, and have the opportunity of pursuing some mechanical occupation a part of the time, by which they may defray their expenses and preserve and promote their bodily health—to the promotion of which object a friend in Cumberland County has most liberally offered 250 acres of land."

The status of ministers and congregations under the authority of the Free Synod in 1832 follows:

THE FREE SYNOD MINISTERIAL TRANSACTIONS AS REPORTED AT THE  
MEETING HELD IN MECHANICSBURG, CUMBERLAND COUNTY,  
SEPTEMBER, 1832.

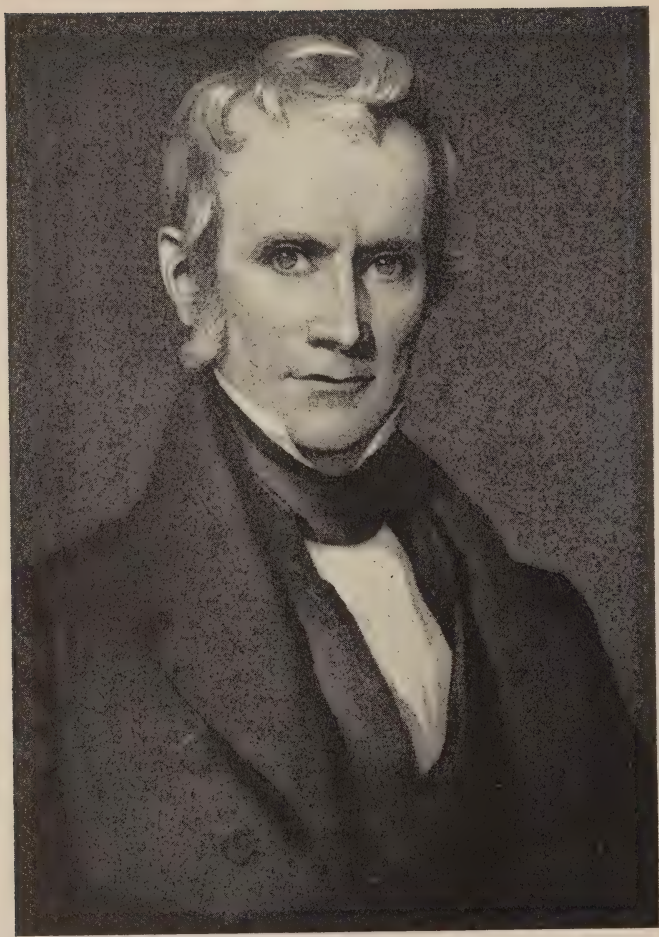
Names of MINISTERS	Names & places of CONGREGATIONS	Congr.	Bapt.	Conf.	Commun.	Deaths	Schools
F. L. Herman . . . . .	Swamp in New Hanover, Pottstown* in Pottsgrove township, Montgom- ery County, Boyer's in Colebrookdale, Hill in Earl, Amity in Amity town- ship, Berks County . . . . .	5	—	—	—	—	—
C. G. Herman . . . . .	Cootstown,* Delong & Zion in Max- atawny, Hereford in Hereford, Peters in Richmond, Dunkel's in Greenwich, and Friedens in Oley, all in Berks County . . . . .	7	264	96	717	32	11
J. C. Guldin . . . . .	Vincent* in Vincent, Neyen in East Nantmeal, Braunbachs in Coventry township, Chester County. Trapp in Upper Providence, Montgomery County, Allegheny in Cumru, Berks County, and Centre in Caernarvon township, Lancaster County . . . . .	6	62	47	367	23	—
J. S. Dubbs . . . . .	Allentown,* Egypt, Jordan and Union, all in Lehigh County . . . . .	4	120	145	835	33	4
H. Bibighaus . . . . .	Salems in Philadelphia,* and Frank- fort in Frankfort . . . . .	2	—	—	—	—	—
T. H. Leinbach . . . . .	Tulpehocken, near Meyerstown,* Shaeferstown, St. Jacobs in Lebanon County, Reamstown & Swamp in Lancaster County, Northkill, Muehl- bach in Berks County . . . . .	7	180	52	555	45	6
A. L. Herman . . . . .	All near Reading,* in Berks County . .	8	234	74	534	48	11
J. F. Steely . . . . .	Mahantango,* Schuylkill County . . .	6	—	—	—	—	—
D. Tobias . . . . .	Bloomsburg,* Cumberland County . .	8	94	17	315	14	4
J. Althaus . . . . .	In Armstrong County . . . . .	4	—	—	—	—	—
R. T. Herman . . . . .	No report . . . . .	3	—	—	—	—	—
A. Shaefer . . . . .	Lynnville,* Lehigh County . . . . .	2	52	6	28	11	1
A. Berky . . . . .	Lewistown,* &c. . . . .	5	26	23	117	7	8
S. Seibert . . . . .	Middletown,* Hummelstown and Hill in Dauphin County, Bindnagles in Lebanon County, Lewistown and Mash in York County . . . . .	6	35	24	124	28	—
C. W. Shultz . . . . .	City Missionary in a Kensington* district . . . . .	—	—	—	—	—	—
F. E. Von der Sloat . .	Mechanicsburg,* Feilys, Peters- burg, Berns & Churchtown in Cum- berland County, &c. . . . .	8	207	41	467	51	11
J. S. Ebach . . . . .	Zions in Carlisle,* Salems in Frank- fort township, Sulphur Springs in North Middletown township, Egis Springs in South Middletown town- ship, Cumberland County . . . . .	4	50	—	420	25	4

Those places marked with a \* denote the most convenient Post Office.



WINTERS IN MIAMI VALLEY, OHIO IN 1809





THE REV. L. MAYER, D.D.  
First Professor in the Theological Seminary  
1825-1837

THE FREE SYNOD MINISTERIAL TRANSACTIONS AS REPORTED AT THE  
MEETING HELD IN MECHANICSBURG, CUMBERLAND COUNTY,  
SEPTEMBER, 1832—Continued.

Names of MINISTERS	Names & places of CONGREGATIONS	Congr.	Bapt.	Conf.	Commun.	Deaths	Schools
G. Mills.....	No report.....	1	—	—	—	—	—
F. W. Von der Sloot..	Stahlys in York County.....	1	23	—	52	8	1
L. C. B. Herman.....	—	—	14	—	—	9	—
C. L. Daubert.....	No report.....	3	—	—	—	—	—
G. Miller.....	No report.....	—	—	—	—	—	—
L. R. Porter.....	Luzerne County Peachgrove P. O.....	—	—	—	—	—	—
D. Hassinger.....	Orwigsburg,* Schuylkill County....	1	—	—	—	—	—
G. Riemenschneider..	Pendleton County, Virginia.....	4	—	—	—	—	—
J. Riemenschneider..	—	—	—	—	—	—	—
C. Weinbrenner.....	Bedford County, Martinsburg.....	6	—	—	—	—	—
G. Eppert.....	No report.....	—	—	—	—	—	—
Dr. de Quenaudon....	No report.....	—	—	—	—	—	—
L. C. Louer.....	No report.....	—	—	—	—	—	—

Those places marked with a \* denote the most convenient Post Office.

Annual meetings of the Free Synod were held in the following places: Kutztown, 1822 and 1823; Colebrookdale, 1824; Philadelphia, 1825; Reamstown, 1826; Jackson Township, Lebanon County, 1827; Kutztown, 1828; Middletown, Dauphin County, 1829; Salem Church in Philadelphia, 1830; Reamstown, 1831; Mechanicsburg, Cumberland County, 1832; Schaeffers-town, 1833; Allentown, 1834; Orwigsburg, 1835; Philadelphia, 1836.

On motion that the title of this Synod be altered, the question being maturely considered, the following resolution was finally and unanimously adopted: "Whereas this Synod has extended itself beyond the boundaries of Pennsylvania and whereas this Synod is, in reality, the Old Synod, as it was at the time of its origin in the United States, be it resolved, that the title of this Free and Independent Synod shall henceforth be: "The Synod of the German Reformed Church of Pennsylvania and adjacent States."

In 1835 young Frederick Herman was received back into the old Synod through Lebanon Classis. The older members of the Free Synod were no longer able to attend the sessions. The bitterness was gone. The personal animosities had disappeared with the years. When the Free Synod met in Salem Reformed Church, Philadelphia, Pa., on September, 1836, the spirit of conciliation prevailed. Rev. Thomas H. Leinbach was elected president. A Lutheran representative asked the Free Synod to join the Lutheran Synod; a representative of the Free Synod then confessed that he had been negotiating for a union between the Dutch Reformed Synod and the Free Synod. This

brought matters to a point where prompt decision was necessary. It is said that Dr. Joseph Dubbs of Allentown then rose and suggested a different kind of union. He said, "After all we are German Reformed and not Dutch Reformed; therefore, the logical step is to re-unite with the old Synod." A committee of three delegates was appointed to attend the next meeting of the old Synod. The Committee consisted of Dubbs, Guldin, and Charles G. Herman.

The following preamble and resolution were offered to Synod by Rev. J. S. Dubbs:

"Whereas the separation, which has taken place in the German Reformed Church has resulted for both now existing Synods in many uneasy consequences, which cannot but give pain to every noble spirited individual, and which as we believe, all wish to be removed, therefore be it resolved, that the Rev. Synod send three Delegates to the General-Synod of the Reformed church, with a view to consult that Synod on the subject of an amalgamation, and that the result of the proceeding be laid before Synod in Pottstown. A.D. 1837, for their further deliberation."

This Committee was cordially received by the members of the old Synod, and without much difficulty the re-union was arranged and approved by a unanimous vote. Dr. F. L. Herman, Sr. remained unreconciled to the re-union movement, but the other members of the Free Synod graciously returned to the fold and the history of the Free Synod came to an end.

## CHAPTER VIII

### SYNOD FROM 1823-1836

1823

THROUGH the schism created by the organization of the Free Synod on April 24th, 1822, the Old Synod found the Church divided when it met in Baltimore in September, 1823, as a delegated body, with the Rev. Thomas Pomp as President. A letter from Coridon County, Indiana, was read begging for a Reformed minister as soon as possible. It was referred to the Committee on Missions. A communication from President Eckert of the Theological Association of Philadelphia enclosed \$112.25 toward the erection of a Seminary. Philadelphia Classis requested that the judicatory be no longer called General Synod, but merely Synod of the Reformed Church, and that in the coming year a Convention Synod be held. Northampton Classis urged the postponement of the plan for a Seminary. Susquehanna Classis urged the improvement of the Liturgy. Requests for union with the Synod came from congregations in Washington and Harrison Counties, Indiana, from Brunnerstown, Kentucky, from Captreredo County, Missouri, and from Union County, Illinois. At the request of Zion's Classis it was decided that hereafter the delegates from sister denominations shall be advisory and not have a vote in the Synod. At the suggestion of Maryland Classis, a new subdivision or ninth Classis was created embracing Virginia, North and South Carolina, Tennessee, and Kentucky. Rev. James R. Reily, the Secretary of the Committee on Missions, reported on the work of the travelling missionaries in South Carolina, and Synod voted \$200 for the furtherance of the work of missions. Synod rejected the proposal of Maryland Classis to associate itself with other brethren of the Church and independently of Synod to found a school for the training of ministers. Then Synod decided to erect a theological school in Harrisburg for training young men for the ministry, and urged that a professor be elected at once. Samuel Helffenstein, Lewis Mayer, and J. C. Becker were nominated. Three ballots were held. There was a tie on the first and second ballots. Then, Dr. Lewis Mayer withdrew his name and Rev. Samuel Helffenstein was chosen. Synod was to contribute \$500 annually toward his salary. The following were named as Trustees of the theological school to be established in Harrisburg: Elders Judge Bucher and F. Kelker of Harrisburg, and John Diffenderffer of Baltimore; and pastors Hinsch, Hendel, Wack, Jr., J. Helffenstein, Lewis Mayer, Becker, A. Helffenstein, J. R. Reily, and Isaac Gerhart. These men were given authority



to select the books necessary for the Theological School and make all arrangements for the founding of the Seminary.

## 1824

The Synod of 1824, held at Bedford, Pa., was a Convention Synod, not a delegate Synod. The whole Church was present to come to a final decision on the question of the Theological Seminary.

Maryland Classis reported that it had organized a new Classis in Virginia, North and South Carolina according to the order of Synod. The Lutheran Synod requested the appointment of a Committee to publish a union hymnbook. The request was not favorably considered by the Synod. Ohio Classis had formed a new Synod.

The Trustees of Dickinson College in Carlisle made the following proposition to the Synod, offering accommodations for a professor and students of a Theological Seminary:

"Thursday, 9th September, 1824"

"At a meeting of the Board of Trustees of Dickinson College, convened at the Chapel, the Committee appointed at the last meeting of the Board to confer with the Faculty relative to the Proposals to be made by this Board to the Revd. Synod of the German Reformed Church in the event of their locating their Seminary in this place, made the following report which was adopted by the Board.

Whereas it has been represented to the Board of Trustees of Dickinson College, that the German Reformed Church contemplate the establishment of a Theological Seminary, and that a meeting of the Revd. Synod of said Church is to be held at Bedford, Pennsylvania, on the 26th September inst., for the purpose of electing a professor and locating the said Seminary: And whereas the Board of Trustees are deeply impressed with a sense of advantages that may result from the successful establishment of said Seminary, not only to the members of the Reformed Church, but also to the surrounding population; and are also fully convinced that a connection may be formed between said Seminary and the College in this place which would not interfere with the separate government of either, and which would prove highly advantageous to both Institutions, therefore

Resolved, 1st. That the use of a Lecture room in the College edifice be granted for the accommodation of the Professor and Students of the Theological Seminary of the German Reformed Church; and that the Trustees engage, at the pleasure of the Revd. Synod, to convey to the said Seminary a lot of ground, containing a hundred feet square, for the erection of suitable buildings on an eligible and convenient situation of the College Square, *Provided*, that the said Seminary shall be located in the Borough of Carlisle.

2nd. That the Students of the Theological Seminary shall be allowed the use of the College Library, and to attend, free of all charges, the lectures of the Principal and Professors, upon the following subjects, viz.; *Moral Philosophy, Necessity and Evidences of Revelation, Natural Theology and Political Economy*, according as the Professor of the Theological Seminary shall direct; and that the Board will assume the annual payment of a house for the Professor of the said Theological Seminary—*Provided*, that the Revd. Synod will allow the said Professor to officiate as a member of the faculty of College, to be styled 'The Professor of History and German Literature,' and to instruct such students of College as may be pursuing the study of History and the German Language.

Then it was moved and seconded and so ordered by the Board, that the Revd. Messrs. Ebaugh and Cathcart be a committee, to communicate to the Revd. Synod of the German Reformed Church the proposals as reported by the Committee.

Extract from the minutes of the Board of Trustees of Dickinson College,

Attest, FRED'K WATTS, *Secretary.*"

This proposition was accepted by the Synod. So they had a place for the Seminary. The salary of the professor was to be \$700.

On motion, Synod decided to proceed to the election of a Seminary professor. Synod renewed the call to Rev. Samuel Helffenstein as professor of Theology, and in case of his refusal the Committee had authority to select Rev. Lewis Mayer as alternate. Rev. Dr. Helffenstein declined to serve and Dr. Lewis Mayer became the first professor of the newly established Seminary. It was an excellent choice. Dr. Mayer accepted the responsibility with considerable reluctance. Ten years afterwards he wrote:

"When I accepted the call, the prospect of establishing a Seminary was so dark and discouraging that no brother whose situation was pleasant could have been induced to accept it. I gave up a certainty for an uncertainty, relinquishing a better living, and subjected myself to a sense of untried labor, resolved at the hazard of all I found dear, to make the effort to lay the foundation of an institution which I hoped would be a blessing to the Church for ages to come."

He visited the Seminaries at New Brunswick and at Princeton, and then opened the Seminary at Carlisle on March 11th, 1825 with five students. They were poorly prepared when they came. He said "I am obliged to teach them the rudiments of Greek and even of the grammar of their mother tongue." So the Seminary was begun with one professor, a library of 100 volumes and \$300 in money.

The year 1824 was decisive for the Theological Seminary. The minutes do not record but some of the men present have related that the opposition to the Seminary was so strong that a tie vote resulted. Then, says Dr. Theodore Appel in his "Beginnings of the Theological Seminary," "all eyes were turned to the President, the Rev. William Hendel of Womelsdorf, Berks Co., Pa. Solemnly rising in his chair, under a deep sense of his responsibility, amidst profound silence, he cast his vote. 'I vote for the Seminary. I have broad shoulders and can carry very much.'"

Because of this vote which decided the question, he afterwards had to resign his charge. His vote was all the more remarkable because he came from a region of the State that was predominantly German and conservative. Later, when the Seminary building was erected in Mercersburg, Dr. Hendel took charge of the ceremonies of laying the cornerstone of the new building.

The Synod of 1824 was interested not only in the Seminary but also in Home Missions. The Report of Missionary John Rudy is as interesting as anything in our missionary history. He describes his journeys in the Southland. In one of these missionary journeys he travelled two months and eighteen days, covered 430 miles, preached 43 times (23 times in German,

20 times in English), baptized 23 children, confirmed 43 young people, gave the Lord's Supper to 229 communicants of the Reformed Church in South Carolina. Seventy-two congregations in various parts of the Church were vacant. This in itself showed the necessity of the establishment of a school of the prophets as soon as possible.

### 1825

The Synodical Proceedings of the meeting held in Philadelphia in 1825 were printed in an English translation for the first time. The sessions were held in the school house of the Reformed Church on Race Street. The delegates took their seats according to seniority. The ministers all sat in a row on the front seats around the chancel, arranged according to age. The elders sat behind them in the same order. The ministers are said to have spoken according to their seniority of age. Rev. Albert Helffenstein, Sr., was chosen Praeses P. T., Rev. Jacob W. Dechant, Scriba Protocolli, and Rev. Martin Bruner, Scriba Corresp. P. T. A committee was appointed to consider the propriety of appointing one or more agents to collect charitable donations for the Seminary.

The report of Dr. Lewis Mayer on the Theological Seminary follows:

"The undersigned, Professor of the Theological school of the Reformed Church reports, to the Inspecting-College as follows: The school was opened with five Students on the eleventh of March in the present year, namely John Fr. Huber of Bedford; Henry Wagner of Centre county; John Christ Fritschy of Dauphin county; John Henry Crawford of Frederick county, Maryland; Daniel Heilig of Cumberland county, and Henry Ebach of Carlisle. Henry Ebach of Carlisle was admitted on the first of August, until the meeting of the college. William Helfenstein began at an earlier period, to receive dogmatic Instruction, but was soon after under the necessity of leaving the school on account of sickness. Of the first six named Mr. Huber only, had considerable preliminary knowledge; the others in part possessed very little, and in part nothing, and Mr. Crawford who had as yet, not attempted any thing in the learned language, is too far advanced in years, now to make a beginning. The disposition of the minds of these young students, made a peculiar mode of proceeding in the studies necessary, in order to furnish them with Ideas calculated to unfold the powers of their minds, and to infuse into them a correct mode of thinking, and a readiness in proving, dissecting and joining; they were led through a critical explanation of the first nine chapters of the holy scriptures. Critical questions were propounded to them, which they had to examine, and to give written answers to them. In these examinations they read the holy scriptures, combined with Shuckford's Connexions and all accessible Commentators, compared with the several translations, particularly the German and English, and sought the Parallel-texts, with the help of the concordances. Afterwards their compositions on reading were reviewed and the review accompanied with verbal explanations. At the same time they were instructed in the Greek language and the commencement in this study was made with the Grammar.

Had these young gentlemen been prepared by a preliminary scientific education for theological studies, more would have been effected in less time and with less trouble. In their unfavorable situation the work undertaken was to them, and to the Professor a heavy task, but they exercised themselves with great industry, and under the blessing of God, made greater advances, than was expected. They are advised to perform Family-worship in the families in which they reside. Saturday evenings they have their own hours for edification. Their conduct in every point of view, since they have been in school, is without blame, and gives full satisfaction.

Mr. Casper Bucher of Dauphin county has been admitted since the beginning of the first

session, so that there will be seven students, at the commencement of the second semester, which falls on the first Monday in November, unless other applicants should come and be admitted.

Good boarding may be had from \$1.50 to \$2 per week, but washing, firewood, candles etc. must be paid for separately. This and the necessary books, which the students may purchase for themselves are the expenses, caused by studying here.

With great esteem,  
L. MAYER."

Meanwhile, Dr. Hendel issued a circular to all the members of the Church and to the public in general requesting support for the Seminary in which young men are formed for the ministerial office.

During this year, 1825, Rev. J. R. Reily, pastor of the Reformed Church at Hagerstown, who had conceived the idea of aiding the Seminary by taking a trip to Europe and making a personal appeal to the Churches on the Continent, set sail from Philadelphia. He returned to America in October 9th of the following year.

### 1826

The Synod of 1826 met in Frederick, Maryland, on September 23rd and remained in session until September 29th. After the election of Frederick Rahausser as President, the Synod decided that a Committee be appointed to secure a charter of Incorporation of the Theological Seminary according to the plan which had been formulated during the winter of 1826. This Committee consisted of Rev. L. L. Hinsch, Hon. Jacob Bucher, Gabriel Hiester, General Surveyor of Pennsylvania, Dr. Luther Reily and J. P. Helffenstein.

Maryland Classis brought to Synod a resolution to the effect that "a periodical religious publication was necessary for the advancement of our Church." Pastor W. Hendel moved that a Committee be appointed to produce a plan for a publication of more than local scope. Pastor S. Helffenstein moved that "all students who had begun their studies for the ministry before the Seminary at Carlisle was opened could stand for an examination, but in the future no students (with rare exceptions) shall be received by Synod who have not completed their studies in the Institution."

Considerable interest was shown at the Synod in the work of the Theological Seminary. Students were recommended to finish their studies there. One of these was given beneficiary aid to the extent of fifty dollars. The Treasurer of Synod, William Hendel, reported substantial sums given by individuals and congregations toward the support of the Seminary.

The minutes of the Synod of 1826 describe with some detail the founding of the Library of the Theological Seminary. It appears that a large number of books were purchased or secured as gifts by the Rev. John S. Ebach,



pastor in Carlisle, on the recommendation of Dr. Lewis Mayer. They were paid for by the Synod. In the published list of donors to the Seminary in money and books can be found the names of the leading pastors and laymen of the Reformed Church of 1826, together with the names of prominent members of the Dutch Reformed Church, viz Gov. DeWitt Clinton, John Jacob Astor, General Van Ransselaer, Abraham Van Vechten, Colonel Rutgers, and Robert L. Livingstone.

A catalogue of the books in the Library of the Seminary is also published in the Minutes of 1826.

Professor Lewis Mayer read to the Synod his report on the condition of the Theological Seminary. Among other things he said: "The beginning of the winter session was entered upon with ten students, namely, W. Helffenstein and J. F. Huber in the second class, and H. Ebach, D. Heilig, H. Wagner, J. G. Fritschy, C. Bucher, J. W. Crawford, D. Zacharias, and G. Schuck in the third class. J. F. Diefenbacher entered in the summer term. A first class cannot be formed for another year. My experience up to this time has taught me how difficult it is to deal with unprepared students in the Seminary, especially if the professor is called upon to teach all branches of learning. It is not only desirable and fitting, but is absolutely necessary that those who would pursue theological studies, first learn to read the Latin and Greek languages and be well grounded in the essential sciences. Without this necessary preparation the students will find it of little use to pursue a three year course in theology. If this preparation is to be furnished in the Seminary, a longer time will be required for instruction. Otherwise, this institution must furnish its own preparatory work and provide additional instructors. In the coming year the work of the professor will become so great, that he must have help." He reported on the condition of the library, and suggested that a room for the books, and a lecture hall for the students was necessary. Up to this time Professor Mayer had used a room in his own house for these purposes. He asserted that he wanted to make the Seminary a school of practical Christianity as well as an institution for the study of the theological sciences. He urged Synod to help him in this laudable purpose. The Trustees of the Seminary then reported on the nature of the examination given the students, commended Professor Mayer for his work—especially in elocution—and proclaimed a vacation of four weeks.

At this meeting of Synod the American Colonization Society was represented by Frederick A. Schley, John Nelson and G. Baer. Its purpose was to plant a colony of free colored people of the United States in Africa or the West Indies. The Synod urged the congregations to hold a collection for this purpose on the 4th of July.

The Committee on Missions reported that they had ordained Heinrich Snyder as Evangelist. He was to serve the scattered Reformed people in the vicinity of Shepherdstown, Virginia.

A Committee was appointed to form a plan for the organization of a Missionary Society. A voluntary association was suggested with power to raise funds and send forth young men as missionaries.

The Committee on the question of a periodical publication recommended the editing of a bilingual magazine.

The statistical and geographical status of the Synod in 1826 was as follows: 85 ministers, 304 congregations, 4161 baptized members, 1691 confirmed, 15151 communicants, 1429 deaths, 181 schools. There were seven classes in the Synod; East Pennsylvania, Lebanon, Susquehanna, West Pennsylvania, Zions, Virginia and Maryland.

### 1827

The Synod of 1827 met in York, Pennsylvania, on September 30. Rev. Samuel Helffenstein of Philadelphia was elected president.

A new Church order was presented by Dr. Lewis Mayer. It was carefully prepared and contained in full detail the laws and regulations relating to the office of teacher, professor of Theology, Elders, Deacons, Consistory, Classis, Synod. The customs of the Reformed Church in matters of discipline, administration of sacraments formed an important part of the New Order. This document replaced the Order which had been in use in the Synod since 1819.

The Committee previously appointed to secure a Charter for the Theological Seminary reported that after some delay, they had presented their case to the Supreme Court of Pennsylvania, and there was every prospect of securing the Charter.

An encouraging report was made by the Seminary Committee stating that they had every reason to believe that a Church, a parsonage and three lots in fee-simple, valued at seven or eight thousand dollars, would soon be in the possession of the Church. What was needed now was money for the support of the professor and sufficient students for the ministry.

Synod resolved at this time that students who had not gone through the Seminary, but had studied theology in private under the tutelage of pastors, should be compelled to pass an examination in all the courses taught in the Seminary before they were admitted to ordination.

The Chairman of the Committee on the Seminary Charter, Rev. J. W. DeChant, reported that after careful examination they had found so many changes necessary in order to satisfy the members of the Synod that it might

be wise to apply for a new charter. Then pastor John Helffenstein raised the question, "Will the Seminary forever remain in Carlisle?" So the word "forever" was stricken out of the document, and the question was raised as to whether the Seminary was to remain in Carlisle. After considerable discussion the Synod decided not to accept the Charter as it was at first presented.

When the report on Charter was again brought up for discussion, the Committee had made a number of changes, the most important of which was that the Corporation should consist of 18 ministers and 18 laymen, a third of this number to be chosen annually by the Synod.

The Synod shall elect one or more professors for the Seminary and shall also have the power to remove them in case of incompetence, false doctrine or evil conduct. The Committee was then instructed to make the necessary changes in the Charter, and to present the same before the Authorities of the Commonwealth. Every congregation of the Synod was urged to give at least five dollars or more for a fund to support needy students for the Theological Seminary, and to secure worthy young men for the ministry.

An auditing Committee was appointed to examine the accounts of Rev. J. R. Reily who had secured funds and books for the Church as the authorized agent of the Synod in Europe. The Synod gave a vote of thanks to Mr. Reily for his services. Professor Lewis Mayer was instructed to prepare a catalogue of the Seminary Library, and to sell the books that were not adapted to the use of theological students.

A number of valuable sources of information were printed with the minutes of 1827; namely, a carefully written report of the Committee on the State of Religion; a comprehensive report of Maryland Classis on the State of the Church in North and South Carolina; the Constitution of the Missionary Society of the Reformed Church which was organized in Frederick, Maryland on September 28, 1826, by an assembly of many members of the Church; the first annual Report of the American Missionary Society of the Reformed Church which was read at the anniversary of the Society in the Reformed Church in York, Pa., on October 3rd, 1827. The report of Rev. J. R. Reily to the Synod is also included, together with a financial statement of his work as financial agent of the Synod.

The first annual Report of the Missionary Society of the Reformed Church is an interesting record of beginnings. The Society met on the third day of the meeting of Synod of 1827 in York, Pennsylvania, at 6 o'clock. Dr. Lewis Mayer presided. The important question was "Shall the Society proceed to the publication of a periodical magazine as soon as possible?" The report states that there was a strong conviction that before the Church could pros-

per in the United States, it would be necessary to keep the members informed. Therefore, the Society decided that a magazine should be published periodically to be known as "The Religious Missionary Magazine of the Reformed Church." A prospectus was formed in December, and ministers were urged to secure subscribers. The first Auxiliary Missionary Society was organized in May, 1827, in Frederick, Maryland, and consisted of the women of the congregation. The Societies in Germantown, Pennsylvania, and in Philadelphia consisted of men and women.

The Synod at this time was convinced that the whole future of the denominational life of the Church was dependent upon the Theological Seminary and the Missionary Society.

The officers elected at York by the Missionary Society of the Church were:

President: The Hon. Abraham Shriver

Vice Presidents: Professor Lewis Mayer

Lebrecht L. Hinsch

Samuel Helffenstein

Treasurer: Rev. John Helffenstein, Frederick, Maryland

At a meeting of the Society held on October 3, 1827, Dr. Lewis Mayer was named as editor of the Religious and Missionary Magazine of the German Reformed Church. Rev. D. Zacharias was appointed agent for securing subscribers for the Magazine.

The report to the Synod of Rev. J. R. Reily, of his trip to Europe in the interest of the Church is replete with interest. He was appointed to this task in April, 1825, and set sail from Philadelphia on May 20th of that year.

He was graciously received in England, Holland and Germany and returned to America with many books for the Seminary, 500 New Testaments, and a balance of \$5,046 donated by the Churches of Europe for the welfare of the Reformed Church in this country. Reily's account records a gift from a maid who sold a silver cup to secure money. Jewelry, watches, lockets were also collected. In a chapter on the "Churches in Pennsylvania," Professor F. S. Klein says: "Of particular interest in Reily's journey is the fact that in Steidelberg he was actively supported by Kirchenrath Daub. A contact was established between the Theological Seminary in Pennsylvania and this distinguished teacher, whose pupil, Dr. Rauch, was to come to America within a few years to become president of a branch of the same institution."

## 1828

At the opening session of the Synod of 1828 in Mifflinburg, Union County, Rev. J. R. Reily preached a missionary sermon. Rev. T. L. Hoffe-



ditz was named president of Synod. Dr. C. C. Cuyler of New York was present as delegate of the Dutch Reformed Church, and Prof. A. McClelland of the General Assembly of the Presbyterian Church.

The Synod adopted new *By-Laws*, consisting of thirty-six articles.

The question of the changes to be made in the Charter of the Seminary came up for discussion again. The Committee disagreed. A new Committee of five was appointed to obtain a Charter which would conform to the wishes of the Synod of 1827. It was ordered that 12 clergymen and 12 laymen constitute the Board of Trustees of the Theological Seminary. Five directors were named to take charge of the assets of the Seminary. Rev. J. S. Ebach of Carlisle protested against these conditions and claimed that they broke the terms of the transaction of the Synod of Bedford of 1824.

One of the ministers, Rev. Mr. Hinsch, made a strong plea for the union of the two branches of Protestantism in this country. He said "Too long has the separation of both branches of Protestantism existed, disregarding the many efforts that have been made to unite them. The recent effort for union made in this country has failed." He moved that Synod appoint a Committee of five ministers to meet with a similar committee of the Lutheran Synod for conference, and ascertain to what extent such a union were possible, and report to the next meeting of Synod. This suggestion originated in both Zions Classis and Susquehanna Classis.

It was decided that a Committee of six persons be named whose duty it was to be to issue a printed circular letter giving an account of the condition of the Reformed Church in this country and of the Theological Seminary, and urge upon the public the necessity of supporting the philanthropic institutions of the Church.

The Committee named was Hon. Abraham Shriver, George Baer, Esq., Dr. John Baltzel, Rev. Jonathan Helffenstein, Rev. Jacob Beecher and Rev. Martin Brunner.

## 1829

The Synod of 1829 met in Lebanon, Pa., with Rev. G. Wack of East Pennsylvania Classis chosen as President. The Committee whose instructions were that they should write and distribute 1000 pamphlets describing the state of our Church in America, and the relation of the Theological Seminary to the religious life, reported that they appointed Jacob Bieger and Bernhard C. Wolff, Esq. to act as agents to secure \$100 subscriptions for the Seminary until the plan of securing \$10,000 capital for the Seminary had been made effective. It was decided to publish the names of the donors and the amount of their gifts in the newly created magazine.

Rev. J. R. Reily reported that the Charter was again deferred because of insuperable difficulties.

Dr. Lewis Mayer reported to the Synod of Lebanon, the state of the Seminary during 1828-1829. He said that at the close of last year's meeting of Synod only four students remained in the Seminary. During the summer session four others were received. Two of these had no knowledge or culture; they could barely read and write. Others applied to the Synod for aid. Then Dr. Mayer made a final plea in which we find the germ of a new college. He asked for the privilege of connecting with the Seminary a literary and scientific institution in which Latin, Greek, Hebrew, natural sciences, mathematics, logic, geography, history and composition should be taught. "The time is not far distant," he said, "when the Synod must establish a scientific and literary institution which will meet our needs." Then he asked for the removal of the institution from Carlisle, and suggested linking it with Franklin College at Lancaster, Pennsylvania. "If a talented teacher is given charge of such a school," he said, "there will be no lack of pupils."

"I take the liberty to suggest," said Dr. Mayer, "that great advantage will follow if the Synod, in connection with the Lutheran Synod, will appoint a committee to obtain information over the situation in Franklin College in Lancaster, and to consult with the Trustees of the College as to whether the fund given to Franklin College by the State Legislature in 1787 were still available for the instruction of the German citizens of the Commonwealth, as was originally intended."

Dr. Mayer continued: "Four-year experience has convinced me fully that Carlisle is an unfitting place for our Seminary and that it will never prosper there, and I believe that this is the overwhelming opinion of the majority of my fellow ministers. In anticipation of the fact that the Synod will remove the Seminary from Carlisle, and that York is the only town to apply for the institution, I have bought there (in York) a very valuable property at a low price which I can transfer to the Synod, in case the institution is removed to York." He suggested that Synod secure a second professor. It appears that there was considerable sickness among the students during the winter. So Dr. Mayer made a suggestion that was a century ahead of his time. He recommended an arrangement for the Seminary whereby daily manual labor for a few hours a day would keep the body fit for mental work, and give the students powers of resistance against sickness.

Maryland Classis brought to the Lebanon Synod, the resolution that "the Synod search for an additional Professor whose duty it shall be to share in the teaching of Classical languages in the Seminary and attend to such other duties as the Synod might assign to him."

During the seventh session of the Synod of 1829 in Lebanon the question was discussed: Whither shall the Seminary be transferred? The majority decided on York. A committee of three, consisting of Dr. Lewis Mayer, Martin Danner and Samuel Wagner, was appointed to protect the property of the Seminary and to remove the Institution to York. The money and the books secured for the Seminary by Dr. J. R. Reily were to remain in his possession until the removal of the Seminary had been effected.

The details of the Charter were then taken up by the Synod item by item and fully approved. The names of the following men were named in the Charter of the Seminary as representatives of the Synod.

Jacob Laucks	John Zeller
George Schmahl	William D. Gobrecht
John Hartman	Daniel Schnebly
John Evans, Esq.	Dr. John B. Misch
Martin Danner	Dr. John W. Gloninger
William Wagner	Dr. Luther Reily
Samuel Wagner	William Heyser
George Hock	John Schley
George Koenig	John Diffenderffer

Dr. Lewis Mayer reported on the need of aid for students for the ministry, and once more urged Synod to attach a classical Institute with the Seminary and to secure a talented teacher who could instruct youths in all the necessary sciences. He again urged that a Committee be named to confer with the Evangelical Lutheran Synod in order to make terms with the Trustees of Franklin College in Lancaster. It was decided that Daniel Young should become the Assistant Professor, and that \$200 be added to the salary he was receiving from the Missionary Society for editing the English edition of the Reformed Church Magazine.

### 1830

The Synod of 1830 met in Hagerstown, Maryland. Rev. James R. Reily was elected President.

A Committee of the Eastern Synod after visiting the Reformed Synod of Ohio expressed its appreciation of the zeal and devotion manifested by the Reformed people beyond the mountains. The Committee conferring with the Lutheran Synod concerning Franklin College stated that they had made definite steps forward in their project.

A request was received from Rev. Henry Snyder who in 1826 had been ordained as an Evangelist to serve in Virginia, asking the privilege of transferring to the Dutch Reformed Synod.

One can read between the lines in the following statements. "East Pennsylvania Classis rejoices that the Seminary will be removed to York, although it regrets that not all its members are agreed to the removal." Lebanon Classis asks Synod, if possible, to heal a misunderstanding which has occurred between Rev. J. R. Reily and Professor Lewis Mayer and J. E. Ebach. Susquehanna Classis requests that Synod accept to its membership a young man by the name of P. S. Fisher, who formerly had belonged to the Free Synod. Zion Classis brought forward a criticism of Dr. Mayer, Rev. J. R. Reily and Rev. D. Zacharias. Whereupon Professor Mayer brought four complaints against Rev. J. S. Ebach of Carlisle. Maryland Classis had been instructed through a Committee to produce an English hymn-book; but according to an action of the Synod of 1827, the Heidelberg Catechism, the Church-Order and the Liturgy were to be printed in the same volume. It was finally decided to print them in a volume separate from the Hymnal.

West Pennsylvania Classis decided that the brethren in North Carolina should be allowed to form a Classis of their own under the title: "The Classis of North Carolina," and that the congregations in Virginia be requested to join either the North Carolina Classis or the Classis of Maryland until they were in a position to create their own Classis. They also requested that Synod suspend Rev. J. S. Ebach until he gave a full accounting to both Dr. Lewis Mayer and the Synod.

The committee appointed by the Synod at Lebanon to remove the Theological Seminary from Carlisle to York, and to adopt measures to protect the property and rights of the Synod and of the Seminary, reported that they had performed the duty committed to them.

"The removal of the Seminary was commenced without delay and accomplished speedily, and without difficulty. The proceeding of the Synod at Lebanon had made such an impression, that a disposition to peaceful acquiescence seemed generally to prevail, and no apprehension was entertained of further disturbance. After the exercises of the Seminary had been commenced in York, the committee learned, that the property of the congregation in Carlisle had been sold by the Sheriff of Cumberland county, as the property of the Theological Seminary. This event was calculated to produce the impression, that the Seminary had been reduced by mismanagement to insolvency and ruin, and was therefore likely in the judgement of the committee to become highly detrimental to the institution. A letter was soon afterwards received from Mr. Ebach, in which he stated, that the proceeds of the sale of that property had fallen far short of the sum claimed by his congregation; demanded that the committee should enter into an arrangement with him to have the balance paid out of the funds of the Seminary; proposed in that case, to deduct \$200; threatened to institute a legal process, if the committee would not speedily accede to his proposal; and declared that the cash had been already offered to him for his claim! Soon after this, the committee learned by letters from the Rev. Mr. Dittenbacher, from whom a small sum was due to the Seminary, that Mr. Ebach had demanded in a menacing manner, that payment should be made to him! It appeared evident now that Mr. Ebach sought, and would continue in future to seek, to divest the Seminary of whatever he might be able to grasp for the purpose of liquidating the debts contracted in building his new Church. The committee therefore took the requisite measures to protect the interests of the Seminary; and for the purpose of putting an end to all such demands, and of removing



from the Seminary and the Synod the reproach which had been cast upon them, they published in several newspapers an advertisement setting forth the relations which the Seminary sustained. Since that time no invasion of the rights of this institution has been attempted.

—L. Mayer, Chairman of the committee

In spite of the unfortunate controversy occasioned by the removal of the Theological Seminary from Carlisle to York, the Institution prospered. The Board of Trustees reported to this Synod of 1830 that they had begun their official duties at a meeting held in York, Pa., on November 11, 1829. The Board elected John Diffenderffer, Esq., President, John Evans, Esq., Vice-President, George Small, Treasurer and Samuel Wagner, Secretary. Rev. Mr. Reily was appointed General Agent of the Seminary. One item of interest related to the York property.

"It afforded to this Board sincere gratification to learn, from a communication addressed to it by the Rev. Professor Mayer, that 'the Seminary has been prosperous during the present session, and continues to have encouraging prospects of future usefulness;' and, further, that the locality of the institution is, in the opinion of its officers, as eligible as could be desired.—The Board believes it is within the knowledge of Synod that the property procured for the institution, is yet in the possession of Professor Mayer, and held by him under pledge to transfer it to the Board of Trustees whenever Synod shall sanction the purchase of it. The Board consider it within the sphere of their duty to call the early and earnest attention of Synod to this matter. They coincide with the Rev. Principal in the opinion that the locality of the institution is highly eligible, and they believe that the property procured for its use is as suitable in every respect as could be desired, if regard be had to our limited means. Being besides persuaded that the price at which that property has been purchased, (and for which, with the bare cost of some needful improvements, since added, it is offered to be transferred) is exceedingly moderate; and that similar conveniences and advantages could probably be nowhere else nor at any future time obtained for a sum equally small, the Board conceive that Synod would very materially advance the interests of the Seminary by accepting the proffered transfer. They feel entirely confident that experience will justify this opinion, and therefore more freely express it—yet, not intending, by advocating this purchase, to commit Synod to a permanent location of the Seminary, as they feel assured that the property could be resold with profit, if Synod at any time hereafter should conclude to remove the institution from York.—The Board also presume that Synod will find an additional motive for a speedy decision of this matter, in the consideration that justice to Professor Mayer requires it. It could not reasonably be expected that he would consent to hold the property on the terms of his original proposition, for any protracted space of time, thereby necessarily incurring all the incidental risks to which such estate is liable, without the least possibility of deriving benefit from it in any event. It cannot be presumed that Synod would desire this, and therefore nothing more can be needed than to bring the subject to their notice, to induce speedy but deliberate action thereon."

The Board of Visitors of the Theological Seminary held their meeting at the same time and place as the Board of Trustees, for purposes of organization. They elected the Rev. F. W. Vandersloot, President, the Rev. A. Helfenstein, Secretary and the Rev. J. Geiger, Treasurer. Among the first business of the Board was the care of providing for the support of indigent students. In referring to the student-life of the Seminary the report of the Board of Visitors says, "The spiritual edification of the students is promoted by various practical exercises. They have their own prayer meetings, receive ascetic instruction from the professors and have many other opportunities

for religious improvement by English and German worship. We believe that this institution, which is again in a flourishing condition will prove a great blessing to the Church and recommend it therefore to the continued care of Synod." The report continues:

"From Gottenburg in Sweden, a copy of an edition of sermons in the Swedish language has been sent to the Seminary, together with a letter from the author, the Rev. D. W. Dunkel, court-chaplain of the King of Sweden, Provost and Pastor of the Germans in Gottenburg, informing that this edition has been published for the benefit of our Seminary. The benevolent author states that he does not yet know what the proceeds of the sale of this work will be, and promises to write to us again, as soon as he shall have ascertained the amount.

The Board recommend that the thanks of the Synod be communicated to this hitherto unknown philanthropist and benefactor of our Zion, by the Professors of the Seminary."

It was resolved that the Trustees of the Seminary be requested to procure the legal confirmation of the proposed Charter of that institution from the Supreme Court of Pennsylvania.

The Committee on the State of Religion speaks of "the happy termination of the Synod of 1830. At the commencement a portentous cloud appeared to be gathering but we now have reason to feel that the delegates will not only return to their congregations with Christian feelings; but that they will be able to look back upon this session as an epoch in our church."

The matter of Franklin College came before the Synod of 1830 in the following report.

"The committee appointed to take into consideration the affairs of Franklin College, report as follows:

From the minutes of the Evangelical Lutheran Synod of East Pennsylvania, which was held at Lancaster in June last, your committee learn, that the property of the institution, consisting of secured money and real estate, may be computed at \$28,700.00.

Your committee perceive, by the same document, that a disposition is evinced to revive the almost expiring institution, and that voluntary contributions are offered to effect that object.

The committee are also convinced, that the property referred to in the above named document belongs, among others, to the German Reformed and Lutherans of Pennsylvania. They believe, however, that it is advisable to prosecute the investigation of this matter, and to adopt such measures as will secure the property to its destined objects."

## THE CHARTER OF THE THEOLOGICAL SEMINARY—AS IT WAS OBTAINED FROM THE SUPREME COURT OF PENNSYLVANIA

To All To Whom These Presents Shall Come, Greeting—

Know ye, That for the purposes set forth and contained in this our Act of Association, We the subscribers, citizens of the Commonwealth of Pennsylvania, have associated ourselves for the purpose of becoming a corporation and body politic in law for the objects and regulations and conditions following, to wit:

ARTICLE 1. That Joseph Hiester, sen. Philip Heitschu, Jacob Laucks,

George Small, John Hartman, John Evans, Martin Danner, William Wagner, Samuel Wagner, George Hoke, George King, John Zeller, William D. Goebrecht, John C. Bucher, John B. Mish, John W. Gloninger, William Heyser, and Luther Reily, and their successors duly elected and appointed in manner as hereinafter directed be and they are hereby declared made and constituted a corporation and body corporate and politic in law, and in fact, by the name, style and title of "The trustees of the Theological Seminary of the German Reformed Church in the United States," at present located in York, in the county of York in the Commonwealth of Pennsylvania, and by the same name and title shall have perpetual succession, and be able to sue and be sued plead and be impleaded in any court of law, or elsewhere, and to make, have, and use a common seal with such device and inscription as they shall deem proper, and the same to break, alter, and renew at their pleasure, and shall be capable in law and equity, to receive, take hold, and possess all lands, tenements, goods, chattels, funds, estates and property of whatever kind, nature or quality, real, personal, or mixed, which heretofore in any manner whatsoever, have been given, granted, received, procured, or held by gift, grant, bargain, sale, conveyance, assurance, devise, bequest, or otherwise for the use of the Theological Seminary of the German Reformed Church in the United States, and also that the said corporation and their successors, shall be capable in law and equity, to purchase, receive, take, have, hold and possess all lands, tenements, goods, chattels; funds, estates and property of whatever kind, nature or quality, real, personal or mixed by gift, grant, bargain, sale, conveyance, assurance, devise, bequest or otherwise of any person or persons, bodies corporate or politic, capable of making the same, Provided the said estate, real personal or mixed, does not yield an annual income exceeding five hundred pounds—and that no misnomer shall defeat or annul any gift, grant, purchase, sale devise or bequest contrary to the true intent and meaning of the person or persons, bodies, politic or corporate making the same.

ARTICLE 2. That the said corporation shall not at any time consist of more than eighteen members, all of whom shall be laymen, whereof the Synod of the German Reformed Church in the United States may annually change one-third by a new election at such time as the said Synod shall think proper and the corporation aforesaid shall have power and authority to manage and dispose of said lands, tenements, goods, chattels, funds, monies and other estate, whatsoever, agreeable to the intent of the trust committed to it in respect of such property, but in case when special instructions for the management and disposal thereof shall be given by the said Synod in writing under the hand of their secretary; it shall be the duty of the said



corporation to act according to such instructions if they be not repugnant to the constitution and laws of this commonwealth or to these Articles of Association.

ARTICLE 3. That six members of the said corporation whereof the President, or in his absence the vice president to be one, shall be a sufficient number to transact the business thereof, and to make bylaws, rules, and regulations, and to supply the vacancies of members of the corporation occurring during the recess of the said Synod. Provided, That previous to the meeting of the board or corporation for such purposes not appointed by adjournment, two weeks notice shall be given thereof, by the secretary or clerk of the corporation to each member thereof, and the said corporation shall and may as often as they shall see proper, and according to the rules by them to be prescribed, choose out of their number a President who shall be authorised to call special meetings of the corporation, a vice-president, a treasurer and secretary, and such other officers as shall by them the said corporation be deemed necessary, to which officers the said corporation may assign such compensation for their services, and such duties to be performed by them to continue in office for such time, and to be succeeded in office by others in such way and manner as the said corporation shall direct.

ARTICLE 4. That the said corporation shall keep regular and fair entries of their proceedings, and a just account of their receipts and disbursements in a book or books to be provided for that purpose, and shall once in a year exhibit to the said synod an exact statement of the accounts and funds of the said corporation.

ARTICLE 5. That the said corporation and their successors shall be and are hereby authorised and empowered to make, ordain, and establish by-laws and ordinances, and do everything incident and needful for the support and due government of the said corporation, and managing the funds and revenues, thereof, Provided, The said by-laws be not repugnant to the ordinances, decrees, sentences, or resolutions of the said synod or the constitution and laws of this commonwealth, or to the Articles of this Association.

ARTICLE 6. That the Synod of the German Reformed Church in the United States shall, from time to time establish such professorships and tutorships, in literature, science and theology in the said Seminary as they shall judge expedient, and shall elect the professors and tutors thereof, appoint their salaries, prescribe their duties, and remove them from their offices, when in their judgment the interest of the said seminary shall require.

ARTICLE 7. That if any person or persons shall endow a scholarship in the said seminary of a religious denomination, other than the said German Reformed Church, the interest of such scholarship shall be always appro-



pritated to the support of a necessitous student of the said seminary of such other denominations, Provided, Any such student make application.

ARTICLE 8. That the professors and tutors of the said seminary shall constitute a faculty, who shall administer the internal government of the seminary agreeably to a plan which the said synod shall approve and authorise, and may from time to time alter or amend.

ARTICLE 9. That the synod aforesaid shall appoint a board of visitors, consisting of twelve persons, of whom one half may be changed annually by a new election, and of whom four shall be a quorum. And it shall be the duty of the said board of visitors to inspect the internal state and government of the said seminary, performing therein only such specific duties as the said synod shall prescribe, and make report of their proceedings to the said synod at stated annual meetings, and the said board of visitors shall have power to dismiss or expel such offending students of the said seminary, as the said faculty shall judge worthy of such punishment, and to restore to their former standing, any of said students who may appear to them to have been unjustly suspended. And in case of the removal of a professor or tutor of the said seminary by death, resignation or otherwise—the said board of visitors shall have power to supply the vacancy till the next meeting of the said synod, and it shall be their duty to meet annually at the time and place which may be appointed for the public examination of the students in the said seminary, and as often as their President or a majority of them may think proper. They may choose out of their number a president, secretary, and other officers as often as they shall deem it expedient, and may under the control of said synod adopt such by-laws, rules and regulations for their government, as shall not be contrary to the constitution and laws of the United States, or to the constitution and laws of this commonwealth or to these Articles of Association.

ARTICLE 10. That no nonuser or disuser of any of the powers granted in any by this act shall incur a forfeiture thereof.

I do hereby certify that I have perused and examined the preceding instrument, and am of opinion that the objects, articles, and conditions therein set forth and contained, are lawful.

S. Douglas, Atty. Gen.

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June 18th, 1830

We the Justices of the Supreme Court of the Commonwealth of Pennsylvania, do certify that at a Supreme Court, held at Lancaster, for the Lancaster District, we perused and examined the above instrument, and concur with the Attorney General, that the objects, articles

and conditions therein set forth and contained are lawful.—Witness our hands at Lancaster the second day of June, Anno Domini one thousand eight hundred and thirty one.

John B. Gibson  
Molton C. Rogers  
Charles Huston  
John Ross  
John Kennedy

On motion resolved, that the delegates from this body to the Lutheran Synod of East Pennsylvania, be appointed a committee to confer with a committee which the Lutheran Synod will appoint, upon the affairs of Franklin College; and that the Rev. Messrs. Prof. Mayer and Albert Helffenstein, sen., be added to the committee.

Then the Minutes of the Synod of 1830 close with this comment:

"After singing a hymn of praise to God, the Rev. Synod bowed before the Throne of Grace, and a fervent prayer was offered by Professor Mayer. Whereupon the President dismissed the members in peace and harmony."

### 1831

The Synod of 1831 was held in Harrisburg, Pa., on September 25th and the days following. Rev. Henry B. Schaffner was elected President.

The Committee on Hymnals reported that 2000 copies of an English Hymnal had been printed at a cost of \$775.

The Trustees of the Seminary reported their organization under the new charter issued by the Supreme Court and the Executive of Pennsylvania. The Board met in York, Pa., on September 21, 1831, and elected John C. Bucher, Esq., as its president. The residence of Professor Mayer had been purchased by the Seminary in the name of the Synod. A part of the Library had been sold by the Sheriff of York County under a process of Cumberland County to satisfy a judgment and the Trustees sued the Sheriff for Trespass. A new building was necessary containing a lecture room for the increasing number of students. President John C. Bucher in the name of the Board of Trustees of the Seminary then urged the Synod to insist on the maintenance of high qualifications for the Christian ministry. Synod elected the following new Trustees for the Seminary: Henry Heilman of Lebanon, Pa., Henry Wirt of Hanover, Pa., G. Bamberger of Lancaster, Pa., Jacob Keller of Petersburg, Pa., and D. Small of York, Pa.

The Trustees of the Seminary were authorized to erect a suitable building including an adequate lecture hall as soon as the funds in hand justified the action.

The Committee appointed to confer with the Lutheran Synod of Pennsylvania reported that it was prepared to further, in coordination with the Lutheran Synod, the interest of the Franklin Institute at Lancaster, Pa., and asked that the delegates of our Synod be authorized to complete the task.

The question was considered whether a second professor should be ap-

pointed for the Seminary. Synod refused to do this but authorized the Trustees to procure the services of an assistant for the teaching of the Classics. It was decided that an Ecumenical or Convention Synod should be held in the following year.

The statistical tables show that in 1831 the Synod had 91 ministers, one professor of Theology and one editor of a religious magazine, 354 congregations, 21 of which were vacant, at least 20 Sunday Schools, 122 German Schools, 3859 baptisms, 1545 confirmations, 14,633 communicants. Of course this was only a partial list as some of the pastors had neglected to send their records to the Synod.

### 1832

The Synod of 1832 met in Convention in Frederick, Maryland. Sixty-seven ministers were present at the opening session. Rev. W. DeChant was elected president of Synod.

A letter was read from Rev. Mr. Hoffeditz in which he outlined the condition of the Seminary and recommended Dr. Rauch as a possible second professor. Another letter by Rev. Isaac Gerhard also recommended Dr. Rauch as a second professor. A third letter of recommendation for Dr. Rauch was received from Rev. Thomas Pomp of Easton, Pa. Synod postponed consideration of the recommendation of Dr. Rauch.

The Trustees of the Seminary presented their report to the Synod in 1832. They described their session in Harrisburg of September 28, 1831. They referred to a later meeting at York to consider Synod's recommendation for the appointment of a teacher of the classic languages, and thereby to unite a Classical Institute with the Seminary. During the winter session a man by the name of S. Boyer has been engaged to fill the position temporarily. Afterwards he was replaced by a student, William Guth. The number of students was twenty-two. In the winter session ten students received aid, in the summer session eight received aid from the Synod. The president of the Board in closing his report said: "All these things show that God has not forsaken his Church, and also what can be accomplished, when brethren work hand in hand for the building of Zion."

The Synod of 1832 showed a decided interest in the Widows' Fund and in the Missionary Society. An Anniversary Service of the Missionary Society was held in the Reformed Church of Frederick, Maryland, during the sessions of Synod. It was decided also that hereafter when Synod meets in Convention, the sessions be held in the central area of the Church. A number of letters of recommendation from Europe relating to the qualifica-

tions of Dr. Frederick Augustus Rauch were brought to the attention of Synod, and were referred to a suitable committee.

The Committee to examine the letters and documents laid before Synod on behalf of Dr. Rauch reported that they had examined the following testimonials:

1. Dr. Rauch was recommended by East Pennsylvania Classis as a highly capable and respected brother who had lived in their midst for a year.

2. Letters were read from four ministers, Hoffeditz, Pomp, Becker, and Isaac Gerhard, stating that Dr. Rauch was an acceptable candidate for the Classical Chair and the second professorship in our Seminary.

3. Letters from G. M. Porter, President of a Gymnasium; from the American Consulate in Bremen, and other worthy gentlemen.

4. Regarding his academic background, the Committee presented the following credentials:

- (a) A testimonial from the Faculty of Giessen, relating to his examination in the ancient languages and the sciences
- (b) Matriculation certificate
- (c) Statement of his good character by the President of the University of Giessen
- (d) A certificate to the effect that he had successfully taught Greek and Latin, History and Geography in the Institute of Frankfurt
- (e) A diploma from the University of Marburg
- (f) A testimonial of high honor attained in the examination in Giessen
- (g) A call to a professorship in Giessen
- (h) A testimonial stating that he was a recognized minister of the word of God
- (i) A tribute to him published in the "Presbyterian," Philadelphia, Pa.

The Committee also stated that Dr. Rauch was the author of numerous publications in the Latin and Greek languages.

- (a) A Latin treatise on the 'Electra' of Sophocles
- (b) Another Latin treatise on de Resurrectione Mortuorum (concerning the Resurrection of the dead)
- (c) Concerning the identity of Hindu, Persian, German and Slav as seen in their language, religion and customs
- (d) An interpretation of Goethe's Faust
- (e) A letter on the Catholic Confession and the special Penitence of the Lutherans
- (f) A discussion of the reasons why people leave one Church and go to another



- (g) A treatise on the Will of God as the highest principle of morality or concerning the destiny of man
- (h) A book on the literature of Indians and Persians
- (i) Essays and sermons

In view of all these documents the Committee recommended the election of Dr. Frederick Augustus Rauch as professor, and assigned to him in particular the classical school, and, as much as possible, he was to assist Professor Lewis Mayer in the instruction of students for the ministry.

Then a Committee consisting of ministers, Helffenstein, Bucher and Willers, was appointed to wait upon Dr. Rauch and consult with him further on the question of the professorship. This Committee reported its favorable impression, by saying that Dr. Rauch had declared that he believed the Heidelberg Catechism was a book that contained evangelical teaching that conformed with his opinions. In view of his position as principal of the Classical School, he refused to listen to any promise of future advance, but insisted that he would stand or fall on his own merit.

Then Synod resolved to call Dr. Rauch as principal of the Classical Department and as professor of Biblical Literature in the Seminary, at a salary of 600 dollars for the first year.

It was decided by Synod that a circular be printed and sent to our friends and brethren in Europe, picturing the condition of the Seminary, and that Dr. Mayer and Dr. Rauch, together with the president and secretary of Synod, draw up such a document.

Dr. Rauch was then brought into the meeting of Synod by a special Committee, and was admitted as a member of that body. Synod accepted the suggestion of the Trustees of the Seminary that Rules and Regulations be formulated relating to the inner life of the Seminary, including the duties of the professors and the students.

Then it was decided that Dr. Rauch was to be installed and ordained at the opening of the sessions of the Seminary.

### 1833

The proceedings of the minutes of the Synod of 1833 held in Easton, Pa., were printed in English. The following delegates were present from the seven classes which constituted the Synod:

#### EAST PENNSYLVANIA CLASSIS

<i>Ministers</i>	<i>Elders</i>
Rev. Theodore L. Hoffeditz	Peter Schneider
Daniel Zeller	John Roth
Samuel Hess	George Hess
J. Christian Becker	Philip Mixsell

## LEBANON CLASSIS

*Ministers*

Martin Bruner  
Daniel Zacharias  
H. B. Schaffner

*Elders*

Peter Bier  
Solomon Moore  
John C. Bucher

## SUSQUEHANNA CLASSIS

Benjamin S. Schneck  
Dietrich Willers  
Richard A. Fisher

Samuel Lantz

## ZION CLASSIS

Samuel Gutelius  
Daniel Ziegler  
John Cares

Martin Danner  
P. Weinbrenner

## MARYLAND CLASSIS

Albert Helfenstein  
John W. Rebough  
J. Caspar Bucher

Michael Hensell  
Fred. Humrichouse

## WEST PENNSYLVANIA CLASSIS

No Delegates were present. The Rev. D. Kaemmerer, a member of this Classis, appeared and handed in a copy of the Minutes of the Classis, and took his seat as an advising member.

## NORTH CAROLINA CLASSIS

John G. Fritschy

Rev. Dietrich Willers was chosen President. A special committee was appointed to take into consideration the subject of the "Widow's Fund." Synod resolved that the documents relative to the Convention held at York in 1832 be referred to a special committee. Then it was decided that the Archives be removed from Lancaster to York, and that it be the duty of the Secretary to have all the Synodical papers deposited in the Archives in the library of the Seminary. Likewise, the Synod requested the corporation of the Widow's Fund to make a transfer of its funds to the Seminary.

East Pennsylvania Classis "expressed its desire that a union of the Reformed and Lutheran Churches might take place, if it could be effected in the spirit of Christianity; but thinks that it is at present burthened with great difficulties." Lebanon Classis "was not prepared to come to a decision respecting the proposed union of the two denominations." Zion Classis "would vote unanimously for a union of the two Churches (Reformed and Lutheran) if the union could be effected on the same principles on which the Evangelical Church has been formed in Prussia and the Duchy of Baden." Thirty copies of the pamphlet "Vereinigung der Lutherischen und Reformirten Kirche" were presented to Synod. Maryland Classis requested Synod to have "The Messenger" published at least semi-monthly, in newspaper form, and resolved that they approve of the union of the Reformed and

Lutheran Churches on the conditions published in the Messenger of March 1833; but they would be dissatisfied with a union of our institutions before the churches are united. North Carolina Classis requested that the Synod of Ohio be reinstated as a Classis in connection with the Reformed Synod, in view of a letter from the Ohio Synod suggesting a plan of re-union. The former Classis of Ohio had constituted a Synod eight years ago. It was then resolved "that the copy-right of the English Hymn book be transferred to the Trustees of the Theological Seminary, for the use of the Synod."

The Board of Visitors of the Theological Seminary reported that at their meeting at Frederick, Maryland, on September 21, 1832, they had taken measures for the ordination and installation of the Rev. Dr. Rauch, which were to be carried into effect in York, Pa., on October 17, 1832. The Rev. Dr. Rauch at this meeting laid before the Board his plan of instruction in the classical school, which was approved by the Board, and 800 copies were ordered to be published. Rev. Mr. Agnew was secured as an Assistant Professor. A suitable house was rented for the students of the Classical Institute. The examination of the students was conducted by the Professors in the presence of the Board. The number of students in the Classical Institute was 32, among whom were 5 beneficiaries. The summer session was opened with 47 students.

Synod was so greatly encouraged by this report that it resolved to call a convention relative to the exertions that are required for the firm establishment of our institutions.

The Board of Missions reported that they had met and organized on the 17th of October, 1832. They ordained Wm. Bennet as Missionary to North and South Carolina. Rev. B. S. Schneck served as Missionary in Clearfield, Huntingdon and Mifflin Counties. Rev. Mr. Bossler was sent to Washington and Baltimore to gather together the scattered members of the Reformed Church. Appeals came to the Board from Indiana, Ohio and Virginia which could not be answered.

#### 1834

The Synod of 1834 met in Pittsburgh, Pa., with Rev. S. Gutelius as President. A letter was presented by the inhabitants of Mercersburg, Pa., offering \$10,000 to the Seminary, on condition that the institution be moved permanently to that locality. This petition was referred to a Committee for further consideration.

Synod decided that the Widow's Fund be continued as an independent organization, but that the Charter be so amended as to make it more desirable for ministers to become members of the organization.

Susquehanna Classis recommended to Synod to take into consideration "whether a union of our Synod with the Synod of the Dutch Reformed Church would not be advisable, and advantageous for the whole Church of Christ." This Classis also asked Synod to consider whether the time had not come for the Reformed Church instead of giving its substance to other churches, should establish its own institution for the spread of the Gospel among the heathen. This was really the beginning of a distinct foreign mission service of the Reformed Church. Synod appointed a Committee to prepare a new and better liturgy and present the same at the next meeting. Dr. Mayer and Dr. Rauch were members of this committee. It was resolved that hereafter the Archives of the Synod should be kept in the parsonage of the Reformed Church of York, Pa. North Carolina Classis suggested that the Synod erect a training school for the preparation of young men for the ministry.

The Committee on the removal of the Seminary from York reported that they had examined the petitions of several communities which might prove advantageous to the Seminary, especially the propositions made by the citizens of Mercersburg and Chambersburg, both in Franklin County, Pa., viz., the Mercersburg offer of \$10,000 which was already subscribed; and the offer made by Chambersburg of buildings and ground valued at \$8,000 as well as a subscription of \$2,700. Because of the small number of delegates at the Synod it was resolved that the important matter of the removal of the Seminary be determined by a General Convention to be called in December at Harrisburg, Pa.

The Trustees of the Classical Institute in York reported that they had appointed H. Miller and C. Dober as additional teachers, and had attended the necessary examinations. "On Thursday evening the young students held a public exhibition in the Church before a crowded assembly. The number of students in both institutions had increased to 74. Prof. S. W. Budd was engaged to teach in place of H. Miller, at a salary of \$500.

A committee to whom was referred the question of the desirability of establishing another Seminary in the West reported favorably. The chief argument in its favor seems to have been that because of the difficulties of transportation and communication, young men from the West would not come to an Eastern Seminary and therefore many of the congregations in Ohio were vacant and scattered.

A circular was issued giving the status of the Theological Seminary and the Classical Institute, and containing the recommendations of a Committee on the removal of the Institutions. The report stated that for several years the Institutions had been located in York, Pa., and were in a flourishing



condition. Talented Professors had been secured. Since the question of a permanent home for the Institutions had been raised, the Committee invited all the localities desiring the Institutions to present their claims at the special convention to be held in Harrisburg, Pa., in December, 1834. This report was approved by Synod, and the Committee was instructed to publish the facts in the newspapers of the State and in the "Messenger." The Board of Trustees of the Seminary then made a strong plea for the support of the Institution not from the funds of the Synod, but for a Seminary Fund to which each pastor was to contribute at least \$15 annually.

### 1835

The Synod of 1835 met in Chambersburg, Pa., with Rev. Daniel Zacharias as President, Rev. Bernhard C. Wolff and Rev. B. C. Schneck as Secretaries, and William Heyser as Treasurer. Most of the Classes favored a change in the Constitution giving each Classis consisting of not less than six ministers the right of performing all *Actus Ministerii*. Because of this fact, Synod decided to change the Constitution in order to give each Classis the privilege they asked for.

The Committee which had been appointed at the General Convention meeting in Harrisburg in December 1834, to visit the various locations which had made offers for the Seminary and the Classical Institute, reported that the Chairman had visited Franklin College, Lancaster, Pa., and had received a proposition from the Trustees. The Committee however seemed more favorably disposed toward Mercersburg. "We are pleased to state that the inhabitants of Mercersburg are ready not only to give the \$10,000 which they have promised in an earlier offer, but individuals are inclined to enlarge the offer. The location of the town is healthful, and nature has furnished the most beautiful surroundings on all sides. The town has less than one thousand inhabitants. The trade routes, from Baltimore and Pittsburgh pass through, as well as other roads from Hagerstown and Chambersburg. Your Committee is impressed with the fact that these people are taking a lively interest in our institutions, which leads us to hope that they are not only willing to receive the Schools, but if Synod consents, they will do all in their power to advance their interests."

Concerning the Chambersburg proposition, the Committee said that the Trustees of the Chambersburg Academy had offered a beautiful two-storied brick building together with a lot valued at \$4,000. In addition a subscription list of \$6,000 was promised in five annual payments.

Synod then decided to discuss these propositions in a Committee of the Whole, after which another Committee was appointed to confer with

the Trustees of the Chambersburg Academy and examine carefully all the documents relating to their proposition.

The result of the investigation of the documents of the Chambersburg Academy showed that the Synodical Committee had gone into the matter with a great deal of thoroughness. They were convinced that the Chambersburg proposition was worth at least \$15,000 to the Synod. But there was considerable difficulty in establishing the title, or the right of transfer of property. Originally 28 citizens of Chambersburg in 1797 had established the Chambersburg Academy. The two lots were given by Benjamin Chambers, Esq. The Institution had been incorporated in 1799. The State Legislature had appropriated \$2,000 to the Trustees for the use of the Academy on condition that five needy students should be cared for by the School. In consequence of these conditions, it was felt that the Trustees had no right to transfer the property; that the Trustees were dependent upon the will of the constituency. And furthermore any transfer would be legal only as long as the condition of educating a number of needy students was fulfilled.

As to the proposition from the Trustees of Franklin College, Lancaster, Pa., the difficulty was that the proposition was made for the Classical Institute only and not for the Theological Seminary. Franklin College, however, offered the necessary funds, and buildings in Lancaster, together with lands granted in the Legislature. The Trustees of Franklin College would continue to function according to the terms of the Charter. The assets of Franklin College consisted of \$3,000 in the Treasury, buildings and ground valued at \$6,000, and six thousand acres of land worth \$3 per acre. Thus Franklin College was considered worth \$27,000. In addition to this, there was in Franklin College, a library the value of which the Committee was unable to determine. The Trustees of Franklin College would not guarantee to take the Principal and the Assistant Teacher of the York Classical Institute.

The proposition from Mercersburg, Pa., included \$10,000 subscription, a stone building and a lot of ground, accommodation for the professors until suitable homes could be erected for their use.

The Committee made no recommendation, but suggested that a two-thirds vote of the members of Synod determine the future location of the Theological Seminary and the Classical Institute.

After considerable discussion the proposals from Franklin College and the Chambersburg Academy were laid on the table until the next session of the Synod. Then a vote was decided upon, as to which of the three locations should be chosen. After the first ballot, Chambersburg was eliminated, and upon the second ballot, Mercersburg received the required two-thirds vote. Thus Mercersburg was chosen by the Synod to be the location for

the permanent establishment of the Theological Seminary and the Classical Institute, under the supervision of the Synod. A Committee of six members of Synod was appointed to move the institution. Trustees of the Classical Institute were appointed whose duty it was to include the securing of a special charter for the Classical Institute.

Synod then took up the question of missions, and decided to cooperate with the American Home Missionary Society.

"It was

1. Resolved, That this Synod, in view of the liberality of the terms of co-operation, proposed by the Executive Committee of the Am. Home Miss. Society, recommend the Board of Missions of this synod, to adopt the same, with such modification as shall be mutually agreed on by the said Committee and Board.

2. Resolved, That in making the above recommendation, this synod understand that the terms proposed, embrace the following principles:

1. That all missionaries, supported by the funds of the Board of Missions, shall be appointed by the same, using the forms of commissions of the society, with such other instructions as the Board shall add.
2. That all missionaries, supported by the funds of the society, shall be appointed by the Executive Committee of the same.
3. That all missionaries, appointed by the society, belonging to any of the classes under the care of this synod, whether to labor within the bounds of the same, or elsewhere, shall first be selected and approved, and the fields of their labors designated by the Board.
4. That agents shall be appointed in the same manner, and under the same conditions.
5. That all funds collected in the churches of this synod, or elsewhere, by the agents of the Board of Missions, shall be paid into the treasury of the same, to be expended in the support of missionaries appointed by the Board, and that the secretary of the Board shall, in the month of April, each year, report to the society, the names of its missionaries, and the fields of their labors, and the amount of its receipts and expenditures during the year, that the same may be acknowledged as received and expended by the treasurer of the society."

The Committee appointed by the Harrisburg Convention to draft a plan for the Seminary reported:

"On motion, it was resolved, That the Trustees of the Theological Seminary be, and they are hereby authorized, to sell the lots and buildings belonging to the Seminary at York, if they think it expedient, and invest the money arising from the sale thereof, for the benefit of the first professor's fund.

Resolved, That all the moneys and securities for money, received from the citizens of Mercersburg or its vicinity, or elsewhere, for the benefit of our Theological Seminary and Classical School, to be located in that place, be paid or delivered to the treasurer of synod, and that so much of the moneys, to be paid to the treasurer as above stated, as will be necessary for the erection of suitable buildings for the institution as aforesaid, be subject to the order of Messrs. Jacob Heyser, George Besore, and John Smith, as a Building Committee, who shall select and appoint two other persons to act with them, until the next annual meeting of Synod, and that the remainder be held by the Treasurer aforesaid, subject to the future disposition of the synod."

The Classes were then ordered to consider the expediency of employing a permanent clerk for Synod.

Synod took up the report of the Board of Visitors of the Theological Seminary and emphasized the following facts:

"That during the session which has just closed, the number of students was considerably smaller in both departments. In the Seminary it was occasioned by a greater number leaving than was heretofore usual at any one and the same time. As to the classical department, it is but what might be reasonably expected from the unsettled state in which the institution has been for some time past, as regards the place of its future permanent location."

A suggestion of the Faculty was made to the Board of Visitors, that, with the alteration proposed in the course of instruction of the institution, it would also be expedient to change its title of "Institution," to that of High School of the German Reformed Church.

From the Treasurer's statement of the affairs of the classical department it appeared that the proceeds of the school were not sufficient to cover the expenses of the same, and that orders, authorized by the Synod and Board of Visitors, had to be drawn on the Seminary Treasury, for \$2037.86, to make up the deficiency. To this the Board particularly directed the attention of Synod. "As that statement, however, is exhibiting the classical department in rather an unfavorable aspect, your committee deem it their duty to direct your attention to some particulars in the same. In it the whole expenditure for three years is presented to you. Among the different items you will find such expenses as will not be necessarily incurred every year, and such as would not have been incurred at all, had the institution its own necessary buildings, viz; the school apparatus, tents, furniture, amounts to upwards of \$700. Secondly, that a great portion of the expense was occasioned the first year, when, as might be expected from any similar institution



in its infancy, owing to the small number of students, the proceeds fell short of the actual expense upwards of \$700—and, finally, it is not ascertained, whether in the statement of the Treasurer, is included the whole amount of dues of the school, or only the money actually received. From which it will appear, that the insufficiency of the necessary annual expenditure is, comparatively speaking, insignificant, and your committee believe that if the school were properly located, and as liberally supported as during the former year, it would, eventually, not only support itself, but yield a revenue to the institution.”

Yours, respectfully,

Wm. A. Good

E. Heiner

B. C. Wolff

At this time the title of the Classical Institution at York was changed to “High School of the German Reformed Church.”

The committee on the organization of a new Theological Seminary in the West reported:

“That they are fully persuaded of the importance of a Theological Seminary in the West, to the churches on that side of the Alleghanies, and they rejoice to see the subject occupying so much of their attention.

“The committee, however, cannot advise synod, at this time, to grant to the West Pennsylvania Classis, their request. They think it would be inexpedient to do so, for reasons that must suggest themselves to every mind familiar with the results of the proceedings of this synod. In the first place, our Theological Seminary has just been located 70 miles further west than it was before, and placed at the base of the mountains which divide eastern from western Pennsylvania: and, secondly, the question of the expediency of arranging the classes into particular synods, united together by some common bond, has just been sent down to the classes for consideration, and if that arrangement should take place, it would, your committee trusts, lead to a closer connexion between the two synods of the Reformed Church, and enable the churches in the West to act more harmoniously, and, of course, more efficiently, in the accomplishment of the very desirable object they have in view. The committee, therefore cannot advise that the request of the West Pennsylvania classis to unite with the Reformed Synod of Ohio, in the establishment of a Theological Seminary, independent of this synod, be granted at this time.”

From the report on “The State of Religion” issued by the Synod of 1835, it will be seen that the Church at this time was interested in three things, viz, the Theological Seminary, the Missionary Society, and Sunday Schools.

"Benevolent enterprises, one of the characteristic features of the present age, have engaged the attention and enlisted the hearts of no small portion of the church, and have called forth, to some degree, its energy. Among these, Sunday School education, and Missionary enterprise are the most prominent.

The Sabbath School cause is daily gaining ground, and the prejudices formerly existing against this important, powerful and salutary institution, have in a great measure subsided. This favorable symptom calls loudly upon us to seize the present opportunity to further said cause by the appointment of an efficient agent. Bible Classes, connected and unconnected with Sabbath Schools, have been successfully introduced to a considerable extent.

Education societies have been formed in several Classes, and auxiliary societies in different congregations, to aid in promoting the cause of Theological education. Considerable zeal has been manifested, and examples shown worthy of imitation.

The cause of missions, so signally blessed by the great Head of the church, and so successfully wielded against the empire of Satan, has also more deeply engaged the attention of the church, and hopes are entertained that it will soon call forth the energies of the church in aid of building up her waste places, and promoting the extension of the Redeemer's kingdom."

## GEOGRAPHICAL-STATISTICAL ACCOUNT

Of the Known Congregations Supplied with Ministers in the German Reformed Church of the United States in 1825.

Ministers	Cong.		Bap- tized	Con- firmed	Com- munic.	Schools
<b>PENNSYLVANIA</b>						
Philadelphia Classis						
Whitemarsh.....						
Philadelphia.....			90	18	293	3
New Goshenhoppen, Swamp and Upper Milford.....	1					
Worcester, Whitpain and Hilltown.....	3		97	36	325	2
Old Goshenhoppen, Oley, Pikeland and Bruke.....	4		66	19	212	2
Indiantcreek, Charleston & Dobicken.....	3		85	86	390	3
Germantown.....	1		26	16	109	1
Northampton Classis						
Easton, Saucon, Dryland & Plainfield.....	4		166	127	498	12
Mountbethe, Forks, Hamilton and Smithfield.....	4		144	98	665	
Allen, Hanover, Moore, Lehigh and Towamensing.....	5					
Upper Saucon, Salzbürg, Upper Milford, and Trexlers.....	4		123	54	438	4
Allentown, Egypt, Jordan and Union.....	4					
Springfield, Durham, Nakomixon, Tinticum, Richland.....	5		105	31	298	11
No report.....			95	106	883	12
Do.....						
Do.....						
Lebanon Classis						
City of Lancaster.....	1					
Lebanon, Jonestown, Shaefferstown, Millerstown, Campbellstown, Bindernagels, Walmers, and Mountain Church (Bergkirche).....	8		133	64	550	8
Womelsdorf, Hoff, Swatara, Salem and Newmantown.....	5		122	26	401	6
Marietta, &c.....	6		112	71	311	2
Orwigsburg, &c.....	7		216	152	776	11
Reading, &c.....	6		206	108	550	3

7. Benj. Boyer.....	5	Bern, Zions, &c.....	155	32	552	7
8. Albert Helfenstein.....	2	Harrisburg, &c.....			33	
9. Daniel Hertz.....	4	New Holland, &c.....	39	35	153	5
10. Jacob Larose.....	2	Hummelstown, &c.....	20	30	50	
11. John Gring.....	2	Ziegel and Stumbstown.....	10			
		Susquehanna Classis				
1. H. Rasman.....		No report.....				
2. J. H. Fries.....	7	Mifflinburg, &c.....	221	108	643	4
3. Isaac Gerhard.....	5	David's, Hoffmans, &c.....	97	20	294	
4. Martin Bruner.....	5	Sunbury, &c.....	46	17	294	
5. Henry Knoebel.....	9	Schwaben Creek, &c.....	117		495	4
6. John Weinbrenner.....		Christ, Zions, &c.....	78		180	1
7. Dietrich Willers.....	5	Paradise, &c.....	82	44	422	2
8. Samuel Gutelius.....	7	Selinsgrove, &c.....	49	62	512	10
9. Daniel Weiser.....	10	Was omitted.....				
10. Vacant.....		Deceased.....				
11. John Felix.....		West Pennsylvania Classis				
12. Jac. Diefenbach.....		Bedford, &c.....	206	81	575	
1. Henry Gerhard.....	6	Greensburg, &c.....		33	489	
2. I. P. Hake.....	7	Zahners, &c.....	131		244	1
3. W. Weinl.....	8	Friedens Kirche, &c. (Church of Peace)	68	15	167	2
4. H. Sonnendecker.....	5	Springfield, &c.....	123	46	453	
5. P. Mahnenschmidt.....	11	Sugar Creek, &c.....	90	39	210	2
6. H. Koch.....	4	Martins, &c.....				
7. D. Rahauer.....	5	Sommeret, &c.....				
8. D. J. H. Kiefer.....	4	Berlin, &c.....				
9. H. Geise.....	4	Bethlehem, &c.....				
10. C. Zwisler.....	4	Miamisburg, &c.....				
11. S. Riegel.....		Reble, &c.....				
12. J. Larose.....		Shanesville, &c.....				
13. Wm. Reiter.....		Williamsburg, &c.....				
14. J. D. Aurand.....	9	Meadville, Penn.....	200	150	400	
15. Vacant.....	3	Jonestown, Cambria County.....				
16. Do.....	2	Woodcock Valley, Bedford County.....				
17. Do.....	2					



GEOGRAPHICAL-STATISTICAL ACCOUNT—Continued  
Of the Known Congregations Supplied with Ministers in the German Reformed Church of the United States in 1825.

Ministers	Cong.		Bap- tized	Con- firmed	Com- munic.	Schools
MARYLAND						
Zions Classis						
1. Wm. Runkel.....	2	No Report.....	52		51	
2. G. Geistweit.....	2	York County.....				
3. I. L. Hinsch.....	4	No report.....				
4. C. Helfenstein.....	7	Do.....	10	14	100	6
5. F. Rahauer.....	2	Chambersburg, Camplestown.....	87	93	413	3
6. H. Habliston.....	3	Shippensburg, &c.....	120	48	153	3
7. J. Scholl.....	5	Zions, Lebanon, &c.....	72	36	650	3
8. J. S. Ibach.....	5	Zions, Trinity, &c.....	52		32	3
9. J. Albert.....	5	Johns Church, &c.....	91	101	409	4
10. J. Wiestling.....	5	Hannover, &c.....	37	20	19	4
11. D. Hassinger.....	5	Zieglers, &c.....	80	67	250	
12. Lewis Mayer.....	4					
Maryland Classis						
1. Jona. Helfenstein.....	3	Fredericktown, &c.....				
2. Albert Helfenstein.....	1	Baltimore.....				
3. Vacant.....		Hagerstown, Funkstown, Salem, Pauls, Williamsport, Barts, Washington County.....				
4. F. A. Scholl.....	7	Greencastle, &c.....	49	27	345	5
5. J. Geiger.....	6	Manchester, &c.....	111	42	539	5
6. D. Graves.....	5	Uniontown, &c.....	45	11	332	4
7. D. Bossler.....	6	Emmitsburg, &c.....	69	20	300	6
8. S. K. Denius.....	3	Boonsborough.....	20	39	155	3
9. G. Leidy.....	3	Barts, Rockhill, Bahlitz.....	22	11	148	3
10. S. Helfenstein, Jr.....	3	Shepherdstown, &c.....	68	64	250	
VIRGINIA						
1. J. Brown.....	7	Peace, Picketmountain, Salems, Emanuel, Jenesions Branch, Johns and Eggels Churches.....	95	34	542	8

2. Van der Sloot.....	7	Roeders Church, Hawksbill, Pauls, Pine Church, Mill Creek, Uppertrack, Germany.....	91	31	205	5
3. John Rudy.....	5	Klappen, Steiners, Peace, Zion and Richland, in North Carolina, in two years, from May 1823, up to 1825.....	81	36	345	-
4. H. Kroh.....	4	Newton, Middletown, &c. no report.....				
1. Simon Riegel.....	2	OHIO CLASSIS John's and Staedlers Churches.....	31	15	32	-

FROM THE OTHER GENTLEMEN NO REPORT.

## CHAPTER IX

### THE SYNOD OF THE GERMAN REFORMED CHURCH,

1836-1844

WITH the removal of the educational institutions of the Church to Mercersburg, Pa., the Reformed Church and its Synod entered upon a more thoroughly organized and confident era. And yet, as will be seen, it was an era of controversy, of union and disunion, of change in cultus and difference of opinion on doctrinal questions.

1836

The Synod convened in Baltimore, Md., in 1836. The Committee on Archives reported as follows:

"The committee appointed to collect and deposit the Archives of Synod, report, that they have attended to the duty assigned them, and have succeeded in part. They have obtained and deposited, agreeably to the instruction of Synod, in the Reformed Parsonage in York, documents extending back as far as the year 1821. These embrace not, however, the documents of each year. Of the years 1822, '24, there are none.

Believing that there must be others extending farther back, still remaining in Lancaster, where the archives were formerly kept, the chairman visited said place a few weeks ago, but did not succeed in obtaining any others. He was informed that there were some papers still remaining, written in the Low Dutch; but the whole having become intermixed, accidentally, with papers relating to the congregation in that place, and not being able to read that language, it is not known, whether they belong to Synod or the Congregation. Your committee have had an expense of \$4.70, which they would respectfully ask Synod to refund to them.

Respectfully submitted,

John Cares

Daniel Ziegler"

The Board of Trustees of the High School at Mercersburg reported:

"The Trustees of the German Reformed High School at Mercersburg, Pennsylvania, were duly organized by electing the Hon. Alexander Thomson, president, William M'Kinstry, Esq., vice president, Dr. P. W. Little, secretary, and Daniel Shaffer, Esq., treasurer, and beg leave respectfully to report as follows, viz;

The Synod of the German Reformed Church of North America, having

by a resolution, passed at their meeting in September, 1835, made it the duty of the Board of Trustees to obtain a charter, a committee was therefore appointed to memorialize the Legislature of Pennsylvania to grant a charter incorporating the aforesaid High School, under the name of Marshall College, which was granted on the thirty-first day of March, Anno Domini, eighteen hundred and thirty-six, and will go into operation on the ninth day of November of the same year; the Rev. F. A. Rauch, D. P., Principal and Professor of the Hebrew, Greek and German Languages and Evidences of Christianity; S. W. Budd, Jr., A. M., Professor of Mathematics, Natural Philosophy, Chemistry, Mineralogy and Botany."

On the question as to whether Synod should appoint a Stated Clerk, the various Classes expressed themselves as follows:

"It was ordered to be entered on the Minutes, that two thirds of the Classes approve of the appointment of a stated Clerk for Synod.

Resolved, therefore, that a stated Clerk be appointed.

Resolved, that the stated Clerk receive no fixed salary.

Synod then proceeded to the election of a stated Clerk, and the Rev. J. C. Bucher was declared duly elected. But Mr. Bucher, declining to serve, for reasons which appeared satisfactory to Synod, it was, on motion,

Resolved, that the Rev. B. S. Schneck be the stated Clerk."

The so-called "Free Synod," or "Herman Synod," organized in 1822 was known in 1836 as the Synod of the Reformed Church of Pennsylvania and the surrounding states. Its re-union with the mother Synod took place in 1836.

"Synod having been informed that the Reformed Synod of Pennsylvania and the adjoining States, had appointed a committee to lay before this Synod certain propositions touching a union, it was moved and seconded, that a committee be appointed to confer with and receive from said committee such propositions as they may have to make; but it being ascertained that only one member of said committee had, as yet, arrived, the subject was laid on the table for the present."

"The committee appointed to confer with the committee from the Synod of Pennsylvania and the adjoining states, on the subject of a union of the two Synods, beg leave to report, that they have received from these brethren, in the name of and agreeably to the special instruction of their Synod, the following propositions:

1. That they, in the name of their Synod, desire a union with this Synod, and in such a manner, that they come under and be subject to all the rules, regulations and discipline of this Synod, just as all other members of this body.



2. That their Synod be thus received as a body.

Your committee would respectfully recommend to Synod, that said body be received as a part of this Synod.

Respectfully submitted,

J. C. Becker

I. Gerhart

B. C. Wolff

George Hess, Jr.

James Grimes

The report was adopted unanimously, and thereupon it was

1. Resolved, that a committee be appointed to prepare a minute of the proceedings of Synod in this case and that the Recording Secretary furnish, without delay, to the proper officers of the Synod of Pennsylvania, an authenticated copy of all the proceedings, for their ratification, which, when done, shall be considered as a consummation of the union. The committee are Messrs. Becker, Zacharias and Berg, and Elders King and Lambert.

2. Resolved, that it be recommended to said Synod, to call a special meeting for this purpose.

Resolved, that a new Classis be formed to be called "the Philadelphia Classis," and that Messrs. B. S. Schneck, J. H. Smaltz, J. F. Berg, and Elder George Hess, Jr., be a committee to define its geographical boundaries."

"The committee appointed to prepare a minute expressive of the views of Synod in relation to the proposed union of the Reformed Synod of Pennsylvania, &c., with this Synod, submitted the following, which was unanimously adopted:

Your committee would express heartfelt joy at the pleasing prospects which open themselves to the church, in the contemplated union of the "Synod of Pennsylvania," &c., with this Synod. It awakens in their hearts feelings of gratitude to God, that he directed the thoughts of the brethren of that Synod, to this subject, so important to the prosperity of the church, and that he disposed, at the same time the hearts of the members of this Synod, so cordially and unanimously, to accede to the propositions made by said body through their commissioners.

Your committee would, therefore, respectfully recommend to Synod:

1. That this union be considered as fully and in all respects consummated, so soon as the proceedings of this Synod, in reference to this subject, shall have been acknowledged and ratified by said body.

2. That, provided such a consummation take place, the brethren of that Synod shall be members of the respective Classes, in whose bounds they with their congregations are located."

Synod in spite of its earlier reluctance, finally acquiesced in the organization of a Seminary in the West.

"The committee appointed to prepare a minute expressive of the views of Synod, in relation to the proposed erection of a Theological Seminary in the West, by the West Pennsylvania Classis, submitted the following, which was adopted:

That a Theological Seminary is needed in the West, must be evident to all; and the zeal of the West Pennsylvania Classis to establish such an institution, though this be contrary to the advice of the Synod, held at Chambersburg, is nevertheless praiseworthy, as it evinces the concern, which those brethren feel, for the glory of God, the enlargement of Christ's kingdom and the welfare of immortal souls.

Taking all the circumstances into consideration, Synod can no longer dissuade the brethren of the West Pennsylvania Classis from their undertaking, but on the contrary feels constrained to give to them the right of carrying their determination, in reliance upon God, into execution.

And should it appear that this can be more advantageously done, in connexion with the Synod of Ohio, Synod approves of such a course. Finally, it is the wish of Synod that the connexion between the Classis of West Pennsylvania and this Synod, may continue, and that the bond of love and fraternal affection may become stronger and more intimate."

Since a new Classis to be known as Philadelphia Classis was to become a member of the Synod, the following geographical limits were defined for the Classis.

"That the proposed Classis shall embrace the city and county of Philadelphia, the counties of Chester and Bucks, and so much of the county of Montgomery as lies east from Hiester's Ford to Sumnytown, and thence to Trenton. Said Classis is to include further, the whole of New Jersey, and so much of the state of New York as lies east of the North River."

The Committee on the State of Religion reported the hopes and the prospects of the Synod:

"Among the promising indications of future prosperity, your committee would notice and record the increasing enlargement of the external boundaries of our beloved Zion. During the past year, new churches have been organized, and the tide of emigration, both domestic and foreign, which is fast peopling the distant west, is filling that country with numerous settlers of the German Reformed persuasion, who, like fields ripe for the harvest, are only waiting for the gathering sickle of the spiritual labourer. The German Reformed Church, which arose from small beginnings, is gradually extending its branches, and spreading itself far and near over our land."

"It is also a matter of grateful notice to record the awakening attention and increasing interest, which is manifested towards plans of usefulness and benevolent enterprise. The "school of the prophets," at least in respect to one of its professorships, has been placed upon a permanent basis; and the new College, located at Mercersburg, under the auspices of Synod, holds forth the promise of rendering essential aid in raising up and training young men for the work of the gospel ministry. The cause of Missions, during the past year, has been sustained by the contributions of one thousand dollars. A scheme to aid the cause of Education, is also in progress. In many churches there are in existence flourishing Sabbath Schools, and in some Bible Classes. And in proportion as the nature and object of Bible and Tract Societies, Temperance efforts, and kindred enterprises, are becoming more generally known and understood by our German brethren, prejudices against them are losing ground and the benevolent operations of the day better appreciated and sustained."

Although the Classical Institute or High School of York, Pa., was removed to Mercersburg, Pa., in the autumn of 1836, the Theological Seminary was not removed until the following Spring as the following report shows:

"That it had understood from the Professor of Theology, that it were not practicable to remove the Institution over which he presided till spring; that it, therefore, made no attempt to remove the same, till that time. But ultimately, to carry the views of Synod into effect, arrangements were made for a meeting of the Committee and Board of Trustees. At this meeting, which took place in January, a quorum of the Committee was not present. The Chairman thereof and Messrs. King and Heyser did not believe themselves authorized to act in the capacity of a committee; but as individuals they had an interview with the Board on the subject of removing the Seminary. The Board informed them, that the Charter located the Seminary at York, and that, therefore, it could not be removed consistently with safety of its fund, without an alteration of the Charter, and of course that they did not feel themselves authorized to make any appropriations of Synod's funds, for the payment of Professor's salaries, &c., out of the town of York."

The report of the Board of Visitors says: "The number of Students in the High School, at the close of the session, exceeded seventy-five, of which about 40 are looking forward to the gospel ministry. This is truly encouraging, as it must be pleasing to every friend of the Reformed Church."

The actual removal of the Seminary was not to take place until it was ascertained that no legal difficulties stood in the way.

"The opinion of several distinguished counsellors, in relation to the sup-

posed legal difficulties, in the way of the removal of the Seminary from York to Mercersburg, having been read before Synod, the following preamble and resolution was adopted:

Whereas, Synod have ascertained from a respectable source, that no legal impediments are in the way of a removal of the Theological Seminary from York to Mercersburg, therefore

Resolved, That a committee be appointed to superintend the removal of said Institution to the place of its permanent location this fall, if practicable, or at farthest before the opening of the next summer session. The committee are Rev. Mr. Rice, and Messrs. J. Lambert and J. King.

The Rev. Mr. Rice desired to be excused from serving on this committee, whereupon William Heyser, Esq., was appointed in his place."

Professor Mayer's communication to the Synod on September 20, 1836, stated that in November 1835, only four students remained in the Seminary. Three were added from the Classical Institute. The whole number, during the winter session, was therefore seven, constituting two classes. At commencement, May 1836, one other student was added to the junior class. Of these, three will apply to the Synod for ordination or license, and only five will be left in the winter session.

The Report of the Building Committee followed. The purpose of the committee was to erect suitable buildings for the Theological Seminary and Classical School at Mercersburg. The Committee resolved "in the fear of God, and in reliance upon his aid and grace, to build an house to the honor and praise of His great name."

## 1837

The Synod of 1837 met in Sunbury, Pa., with 27 members on the floor. The most important subject brought before the Synod was the Liturgy prepared by the Committee, of which Dr. Mayer was Chairman. Portions of that highly interesting document were read before Synod and referred to special committees.

From the report of the Treasurer of Synod it appeared that \$1200 were required to liquidate the debt on the Theological library. A proposition was made by one of the brethren to pledge for the same by the different Classes. The Messenger says "A very laudable spirit manifested itself among ministers and laymen—and in a short time the delegates present from the various sections of the Church gave a bona-fide pledge for their respective classes amounting to \$1230." The Reformed Church was crowded every evening during the meeting of Synod. The subject of a union between the



Reformed Synod and the Lutheran Synod of Pennsylvania was the subject of deliberation on one evening but no action was taken.

The general conclusion was that the union in question should originate in the Church. The ministers should lead the way by approaching each other in the spirit of love. In this way the prejudice of the people would vanish away.

The report of the Trustees of the Theological Seminary was adopted, after which a Committee was appointed in regard to a law suit growing out of the sale of the Theological library. The Committee consisted of Henry Wirt, Esq., David Shriver, Esq., and Jacob Cover, Esq.

The Secretary of the Board of Missions recommended the subject of Foreign Missions to the attention of Synod. The report was unanimously adopted and a Committee was appointed to digest a plan for Foreign Missionary operations. The Committee were Messrs. Schneck, Heiner, Gutelius, Willers, and J. J. Myers. The Messenger of October 11, 1837, says, "This event may be justly considered as an *era* in the history of the German Reformed Church in this country."

After the different committees had reported with some proposed amendments to the Mayer Liturgy a copy was sent to each Classis for acceptance or rejection. This was the constitutional method of procedure.

Dr. Mayer's health was failing, and the subject of electing a Professor of Theology in the place of Doctor Mayer was discussed, and postponed by a small majority. It was felt that Dr. Rauch could take care of the students who expected to enter the Seminary during the ensuing year.

The Building Committee stated that the Seminary edifice at Mercersburg would be ready for the winter session. The building was to contain 44 apartments, 34 of which were student rooms, the remainder were to be 4 recitation rooms, a Lecture Hall, a Library Room and a Refectory. They recommended that Marshall College may occupy so much of the building as shall not be immediately wanted by the Seminary.

The Committee on the State of Religion lamented the many vacant congregations within the bounds of the several Classes. Synod also deplored the death of Rev. Henry L. Rice, one of the most active and valued ministers of the Church. He was pastor of the Reformed Church in Chambersburg, and at the time of his death was engaged as Agent for the permanent endowment of Marshall College, and President of the Board of Trustees of that institution.

The Board of Trustees of the Seminary reported that in February, a special meeting of the Board was called in York, to take into consideration the resignation of Dr. L. Mayer, Professor of Theology in our Seminary.

"Your Board had an interview with Dr. Mayer touching the reasons which led him to take this step, and to induce him to take back his resignation. In this, however, they failed, as there appeared to be insuperable difficulties in the way of his removal to Mercersburg. It was resolved that until a Professor of Theology be elected, the students of the Seminary be placed under the direction and tuition of Dr. Rauch."

1838

The Synod of 1838 convened at Lancaster, Pa. After the opening of Synod, President Rev. Martin Bruner read the rules of order adopted in 1828. Dr. Rauch was requested to furnish an ecclesiastical chart of the Reformed Church, on the face of which the boundaries of the several Classes and congregations are to appear.

A new Classis of the Synod was organized when the clerical brethren residing in the States of Indiana and Illinois met with their respective elders at Mt. Carmel and organized "The Classis of the West."

The Mayer Liturgy, sent by Synod to the Classes, was approved by five, viz: the Classis of Lebanon, Zion's, Susquehanna, Maryland, and North Carolina, and disapproved by two, viz: the Classes of Philadelphia and East Pennsylvania. The Classis of the West had not been organized in time for action on this matter.

In reference to the Liturgy, the following preamble and resolution was unanimously adopted by Synod:

"Whereas the great head of the Church, the Lord Jesus Christ, has preserved peace and harmony in our church, and whereas the cultivation of a christian spirit of union is obligatory on all the professed followers of Jesus, but especially on us: therefore

Resolved, That notwithstanding the constitutional adoption of the Liturgy sent down to the several Classes by last Synod, we appoint a committee, who, in conjunction with the Rev. Author of the Liturgy, revise the same before the annual meeting of the Classes, and send down to them a report of their alterations for their action. The Rev. Dr. Mayer, Dr. F. A. Rauch, T. L. Hoffeditz, B. S. Schneck and J. F. Berg, compose the above committee."

It was voted that the Treasurer pay the Rev. Dr. Lewis Mayer the sum of \$100 for the labor bestowed on the Liturgy, and for the copyright of the same. The Building Committee of the Seminary reported that

"1. The Seminary edifice was finished in December last, and pursuant to the instruction from Synod, rented to the Trustees of Marshall College.

2. Encouraged by the unexpected number of Students, and the liberal

donations from many of our congregations, the committee contracted for the erection of a dwelling house, to be occupied by one of the Professors, and to be finished by next Spring."

Rev. Dr. Rauch reported to the Synod that

"Our prospects for next session are very cheering. There have already nine persons applied for admission into the Seminary, six of whom are graduates of Missions College, viz: Messrs. Young, Kieffer, Gerhard, Wil-liard, Martin and Miller.

Your Rev. body might desire to see the plan of studies pursued in our College, which for this reason I have enclosed in this report. From it you will perceive that the study of Ancient Languages, Mathematics, Natural Philosophy, Christian Ethics and Psychology, is carried to a considerable extent, and that consequently your plan should be calculated for young men, who have not only learned to study, but whose minds are already enriched with valuable knowledge, and well prepared for a full course of Theology. All who pass from M. College into the Seminary, will bring with them an already cultivated taste and love for science in general. This advantage is of incalculable value, and has already induced many in spite of an advanced age to go through a full College course. I may be permitted here to mention in a general way, the close connexion of the College with the Seminary in every respect. Many young persons who enter the College without any attachment to our church, become her warmest friends, by the influence exercised upon them on all sides, and many form the resolution to devote themselves to the service of God as ministers of the Gospel.—Marshall College will always be a Seminary of true piety, and will thus remain attached spiritually to the Seminary of our church."

On the fourth day of the Lancaster Session in 1838, Synod decided on the election of a Professor of Theology. Rev. Dr. Mayer and Rev. D. Willers were nominated for the office. Rev. D. Willers withdrew from the nomination, and Rev. Dr. Lewis Mayer was duly elected Professor of Theology in our Seminary at Mercersburg.

Dr. Mayer accepted this second election to the same office, after a short interval of retirement, and decided to go to Mercersburg to teach Didactic Theology, Christian Ethics, Ecclesiastical History and Pastoral Theology. As a compensation for his services he was to receive one thousand dollars per annum. Synod appointed the following Committee to install the Rev. Lewis Mayer, viz: Messrs. S. Helfenstein, Sen., J. H. Smaltz and B. S. Schneck.

The report of the Board of Domestic Missions tells us that the "Weekly Messenger" has over 2000 subscribers, and is well received in the Church;

and that the Valley of the Mississippi is the most inviting field for missionary work at this time.

The Committee appointed by Synod relative to Foreign Missions reported that

"The Committee to draw up a form of a Constitution, for a Foreign Missionary Board, respectfully submit the following articles for adoption:

## ARTICLE I

### TITLE OF THE BOARD

The Board shall be called, The Foreign Missionary Board of the German Reformed Church, in the United States of North America.

## ARTICLE II

### THE OBJECT OF THE BOARD

The object of the Board is, to accelerate the Gospel of Christ among the Heathen, by means of preaching the Gospel, teaching of schools, and the printing press.

## ARTICLE III

### BOARD OF MANAGERS

The Board shall consist of twelve persons, and they shall be ministers and elders of our church; to be elected by Synod, and to make an annual report to the same.

## ARTICLE IV

### ELECTION OF THE BOARD

The term of office of one-third of the members of the Board shall terminate annually, but the same persons may be re-elected.

## ARTICLE V

### OFFICERS OF THE BOARD

The officers of the Board are, a President, a Vice President, a Recording Secretary, a Corresponding Secretary, and a Treasurer, all of which are to be elected annually.

## ARTICLE VI

### ANNUAL MEETING OF THE BOARD

The Board will hold its annual meeting at the time and at the place where Synod meets, but the President of the Board is to designate the day.



## ARTICLE VII

## MEETINGS OF THE BOARD

The Board shall meet whenever there shall be any necessity for them to do so; and five members shall constitute a quorum.

## ARTICLE VIII

## HONORARY MEMBERS

Fifty dollars paid at one time, shall constitute the donor, or the person for whom that amount is paid, an honorary-member of the Board for life.

## ARTICLE IX

## MODE OF SENDING MISSIONARIES

At the departure of our Missionaries, to their stations among the heathen, the Board shall cause an appropriate sermon to be preached, after which they shall take leave of them in a manner becoming the solemn occasion.

## ARTICLE X

## THEIR REPORT

The Missionaries shall, from time to time, report the progress and effect of their mission, to the Board.

## ARTICLE XI

## DUTIES OF THE TREASURER

The Treasurer receives all the money for Foreign Missions, and applies them faithfully as directed by the Board; if they deem it expedient, he gives them security for the funds in his possession, and reports annually to them the state of the Treasury.

## ARTICLE XII

## MISSIONARY SERMON

At each meeting of Synod, there shall be a sermon preached on the subject of Foreign Missions; the Speaker for this purpose is to receive his appointment from the Board.

## ARTICLE XIII

## CORRESPONDENCE

An affectionate correspondence with Christian denominations, in our own and foreign countries, shall be continued by the Board, for the purpose of extending the Redeemer's Kingdom among the heathen.

Respectfully submitted,  
D. WILLERS, Chairman

After the adoption of the above Constitution, Synod proceeded to the election of a Board of Missions: the following persons were elected, viz:

## OFFICERS

President—Rev. Dietrich Willers

Vice President—Elias Heiner

Corresponding Secretary—Bernard C. Wolff

Recording Secretary—John Cares

Treasurer—Mr. John J. Mayer

The other members of the Board

Rev. Samuel Gutelius, J. F. Berg, Samuel R. Fisher, and  
Messrs. Mathew Shaw, Daniel Buckey, John B. Seiden-  
stricker, and Burchert Mayer, all four of Baltimore."

## 1839

The Synod of 1839 assembled in the new and beautiful Race Street Church in Philadelphia, Pa., with Rev. Benjamin S. Schneck as President.

The Reformed Congregation in Race Street celebrated the centenary of their establishment in Philadelphia, in connection with the meeting of the Synod.

"At the last session of Synod, a committee was appointed to revise the constitution of the church, and report amendments. The committee stated, as the result of their labors, that they found insuperable difficulties in the way of carrying the wishes of Synod into effect, and suggested the propriety of appointing a committee to search the records of Synod, and from them, to form a digest of the principles adopted from time to time for the government of Synod in its business transactions. The same committee was enlarged to carry out their own suggestion."

The Rev. Lewis Mayer, Professor of Theology in the Seminary, intimated to Synod his intention to resign his professorship, and asked the body to afford him an opportunity to make to it some statements to which he attached much importance.

After Synod heard the statement of Dr. Mayer, which was made the order of the day, Dr. Mayer's resignation was accepted and the thanks of Synod were unanimously voted him for the faithful and valuable services which he had rendered the Church, as Professor of Theology.

Then Synod resolved to proceed to the nomination of persons for the vacant professorship of Didactic Theology. In accordance with this resolution, Rev. J. C. Becker, John Cares, Albert Helfenstein, Jr., D. Zacharias and W. A. Good were nominated. On the first two ballots, Rev. John Cares and

Rev. J. C. Becker were in the lead, and on the third ballot, the Rev. J. C. Becker was the prevailing candidate, and was declared to be the Professor elect. A Committee was appointed to draft a call to be addressed to him.

"At a meeting of last Synod, a minute was adopted sending down to the respective Classes for their consideration and action, the propriety of making it a requirement of the constitution, that all foreigners, who may apply as candidates for the ministry for admission into this body, shall be on probation for a period of two years before they shall be fully admitted into such a connexion. It appeared from the minutes of Classis, that the constitutional number of them have approved of the adoption of the rule recognized in the minute; and it was accordingly declared to be a part of our constitution."

The final report of the Seminary Building Committee brought the following action from the Synod.

"1. Synod instructed the Board of Trustees to erect suitable enclosures around the Seminary buildings.

2. The thanks of Synod were tendered to Rev. Jacob Mayer, Agent of the Seminary, for his faithful services; and he was recommended to the favorable regard of the members of our church in his future operations.

3. The Seminary buildings were placed under the care of the Board of Trustees.

4. Synod ordered, that the rents derived from the houses of the Professors, be included in their salaries.

5. The Building Committee was discharged."

The Board of Domestic Missions reported that measures had been taken to procure a printing establishment. Synod instructed the Board to proceed to procure such an establishment, as soon as \$2500 shall have been secured for this purpose. Chambersburg, Pa., was fixed upon as the location of the Printing establishment.

The Seminary was in a critical situation in 1839. At the end of the Summer session only three students remained. A number of students had left, largely through a misunderstanding, although the Professors received the blame. After Dr. Mayer's resignation, Rev. J. C. Becker, of Northampton County, Pa., was elected by Synod. He declined the appointment. Then they elected the Rev. Albert Helfenstein of Hagerstown, Maryland, until the next meeting of Synod, in accordance with the power vested in the Board of Visitors by the charter by which it was created. A committee was instructed, in case of his non-acceptance, to adopt such measures as are required to secure a constitutional call of a special meeting of Synod, to be held at Chambersburg, Pa., for the purpose of electing a Professor. When Rev. Mr.

Helffenstein declined, the church was in confusion. Hence a special convention was called to meet in Chambersburg on January 20, 1840.

#### CALL FOR SPECIAL CONVENTION OF SYNOD

"Whereas the Constitution of the Synod of the German Reformed Church provides for a special meeting of Synod in cases of necessity:

And Whereas the Board of Visitors of the Theol. Seminary, at its late meeting in Chambersburg resolved, in case the Rev. A. Helffenstein, Jr., should decline the appointment of Professor in Theology in said Seminary, that then and in that case, the President of the Synod of the German Reformed Church in the United States, should be requested (through a committee appointed by said Board for that purpose) to issue his call for a General Convention of Synod, to be held in Chambersburg:

And Whereas, I have been officially informed by said committee, that the Rev. A. Helffenstein, Jr., has declined to accept the appointment aforesaid; as also the passage of the following resolutions by said committee, viz:

Resolved: 1. That the President of Synod be, and hereby is requested, to call a General Convention of the Synod of the G. R. Church in the U. States, for the purpose of electing a Professor of Theology, and to transact such other business, as may be connected with said Seminary.

Resolved: 2. That the President of Synod be requested, to call the above meeting of Synod, in Chambersburg, on the last Wednesday of January, 1840, at 6 o'clock, P.M.

Therefore I do hereby request all the ministers in ecclesiastical connection with the Synod of the German Reformed Church in the United States, together with their respective elders, to attend a Special Convention of said body, to be held in Chambersburg, on the 29th day of January, instant, at 6 o'clock in the evening, in order then and there to transact the business specified in the above resolutions."

Benjamin S. Schneck

President of Synod G. R. Church, U. S.  
Chambersburg, Jan. 1, 1840.

1840

The Convention met at Chambersburg on January 29th, 1840. After Synod entered upon a Committee of the Whole, an informal discussion took place on the question as to whether the nominees for the Theological Professorship should be confined to the members of this Synod. The question was negatived. When Synod resumed its normal business the following names were placed in nomination; Rev. J. H. Schmaltz, A. Helffenstein, Jr., and Dr.



John W. Nevin. The first two names were eventually withdrawn, after which Dr. John W. Nevin of Pittsburgh, Pa., was unanimously elected. The officers of Synod and Rev. Isaac Gerhart were named as a Committee to notify Dr. Nevin of his election. Synod decided to furnish a home as well as a salary for the newly elected Professor of Theology. A Committee of Installation was appointed.

The regular meeting of the Synod took place at Greencastle, Pa., on October 1840, with Rev. Bernard C. Wolff as President. Rev. Samuel Gutelius resigned as Stated Clerk and was succeeded by the Rev. Samuel R. Fisher.

Synod Resolved that a Committee be added to the Standing Committees, to be styled "A Committee on Nominations," whose duty it shall be to nominate a double number of candidates for the vacancies in the different Boards, and also to propose a double number of persons as delegates to corresponding bodies.

A communication was read by Rev. John C. Becker on the contemplated centenary celebration of the Reformed Church. The Classis of Maryland made a similar request:

"Whereas, it is about one hundred years since our Church commenced its existence in this country, and whereas, it must be regarded both as proper and important that a Centenary celebration should be observed throughout our churches, inasmuch as such a measure would tend to give character and prominence to the Church itself, and add very much to the interest of its operations, therefore

Resolved, That Synod be requested to resolve upon the observance of such a Centenary celebration, and appoint the time when the same shall take place throughout the churches in our connexion."

The Committee on Religion and Morals stated that the reports of the different Classes showed an increase of membership amounting to about 2000. "The whole number attached to our communion, exclusive of the Synod of Ohio, exhibits an aggregate of 184 ministers, 600 congregations and 75,000 members. The Professor of the Theological Seminary, the Rev. Dr. Nevin, has entered upon the duties of his office under the most promising circumstances. About 6,000 dollars have been subscribed and 2,500 dollars collected during the past year for the Seminary. The most liberal spirit has also been manifested to place Marshall College upon the most respectable and permanent footing. About 7,000 dollars have been obtained in the neighborhood of Mercersburg alone for this object."

The following report was received from the Board of Trustees of the Theological Seminary:

"In pursuance of the recommendation of Synod, the Board has taken charge

of the Professor's buildings and the premises at Mercersburg, connected with the Seminary, and has placed the same under the care of the building committee. The Board instructed the building committee, to cause suitable enclosures to be erected around the Seminary grounds. Considerable progress has already been made in the work, and it will be prosecuted to completion as speedily as circumstances will admit.

The Seminary Edifice, having received some injury from the Students of Marshall College, this Board by resolution called the attention of the Trustees of the College to the subject. We have learned that, that Board has taken measures to have the Building repaired and put in proper order."

The Board of Visitors stated that Dr. Nevin had been inaugurated on the 20th of May 1840 and immediately thereafter entered upon his duties. The number of students was nine, viz., George W. Williard, Emanuel V. Gerhart, George H. Martin, George W. Welker, Solomon S. Middlekauf, George Strickland Jr., John Kooker Jr., Charles Leinbach, and Benjamin Leinbach.

The Synod of 1840 marks a new era in the history of the Reformed Church in this Country. This may have been due to the inspiring leadership of Dr. John W. Nevin and to the timely suggestion of Maryland Classis for a general Centenary celebration to which Synod responded with enthusiasm by appointing a committee and sending broadcast the following circular:

"The committee appointed to propose a plan etc., for the celebration of the contemplated Centenary of the German Reformed Church in the United States, respectfully report the following:

1. That a Circular be addressed to the different ministers, consistories, members, and friends of the German Reformed Church throughout the United States, on this interesting and important subject.

2. That the year 1841 be observed as a Centenary celebration of the Church in this country, and that the celebration close on the 25th of December of that year with a solemn festival of thanks, and that it commence with devotional exercises (wherever it can be done) early in the morning of that day, and that a suitable sermon be preached in the church (or one of the churches in each pastoral charge,) at 11 o'clock on that day.

3. That as it is our privilege no less than it is our solemn duty, in connection with this Centenary celebration, to bring our thank-offerings to the Lord, the time for commencing in this laudable enterprize, be left open from this time forward until the day and year above specified.

4. That in reliance upon Almighty God, we will put forth our united efforts to raise at least \$100,000 for the Institutions of the Church.

5. That the object to which the funds that may be collected shall be appropriated, be the permanent endowment of the Institutions of the German

Reformed Church, and that the specific objects be 1., the Seminary; 2., the College; 3., Beneficiary Education.

6. That it be left optional with the contributors to choose one or all of these objects, to which their subscriptions, and donations shall be applied.

7. That the portion of the funds, which is not specifically appropriated by the donors, shall be divided by Synod as follows: one half for Marshall College, one fourth for the Theological Seminary, and one fourth for Beneficiary Education.

8. That the different Classes be earnestly urged to bring this matter before their members at as early a period as possible, and to begin with the preparatory measures of the same, as soon as may to them seem expedient.

9. That subscription papers be opened in each pastoral charge for this purpose, containing separate columns for each of the above objects; and that each Classis have a blank book of sufficient size prepared, in which to record all the subscriptions and donations from all the different congregations within their bounds; and that all the names of the subscribers be copied from the books of Classis, into a book procured for the purpose, which book shall be preserved in the Archives of Synod.

10. That all subscriptions of \$500 and upwards be made payable in five equal annual installments; and that all sums less than that amount, be made payable in three annual instalments the first payment to be made on or before the day of the Centenary festival, (Christmas, 1841.)

11. That our brethren of the three District Synods of Ohio, be affectionately and earnestly invited to co-operate with us in this great work.

12. That a Circular be addressed by this Synod to the Fathers and brethren of the Reformed Church of Germany, on this subject, inviting them to join with us in observing the Centenary celebration of the German Reformed Church in the United States."

A Committee was appointed to prepare a Circular required by the last item in the report. This Circular was addressed to all the Ministers, Consistories and Members of the Reformed Church in the United States. It enumerated the purposes that were expected to be subserved by the Centenary as follows,

"Almost every denomination or section of the Church of Christ has its eras and events of peculiar importance, which are fondly commemorated by those who are immediately affected by them. We too have our peculiar periods of historical and denominational distinctions; and such a period in the history of the German Reformed Church in the United States, we conceive to be the present.

The important purposes that are expected to be subserved by this observance are,

First, That the Church may thus be made better acquainted with itself—with its statistics—with its doctrines—its government—its usages, and its true importance in the scale of influence upon the destinies of the Church and of the world.

Having its origin in common with the Reformed Churches of Europe, at the Reformation, our Church, as is known, received the impression of its more distinctive features from the hands of Zwinglius of Switzerland, that great Reformer of blessed memory; A Church, which having received help of the Lord, has continued unto this day, witnessing to both small and great, saying and teaching none other things than what the Reformers of blessed memory taught out of the Holy Scriptures.

From the early annals of our Church in this country, it appears, that its ministers were first supplied, through the philanthropic zeal and piety of the Fathers of the Church of Holland.

The increasing want however of the churches here demanded a separate ecclesiastical connection, which was also obtained.

The ministry was now perpetuated through the private education of young men by various pastors of the Church, and this continued to be the principal mode of supply until the erection of our Theological Seminary in 1825. Since that time Marshall College has also been founded: both these institutions, as is known, are located at Mercersburg, and are unitedly forming a fruitful source of blessing and prosperity to our Church.

It is indeed something more than one hundred years since the first German Reformed church was planted in this country. The date of our origin here, cannot be precisely fixed. This however is of no account. It is just about one hundred years since the Church began to be known on this side of the Atlantic. It is enough that the first century of our ecclesiastical year is ended. Let the epoch then be marked by our Centenary with solemnity.

In this solemn year then, we are called upon to remember the goodness of the Lord towards us as a people, during the last hundred years. Let us review our history as a Church. Let us call up the memory of our fathers, who though dead yet speak to us their children, and who have committed to us a precious entail which we hope never to surrender.

Let the Centenary serve to bring our true character as a Church into the light. Let others see, let us fully understand ourselves, what our distinctive features as a denomination are. Never was there a Church that had less reason to be ashamed of her history, or constitution, or faith. Let every exertion be made to have them fairly and fully understood. Let the Centen-



ary be an occasion for rallying around the standards of the Church. Let these standards be held up in their true light before the people.

Let the territory be surveyed which is covered by our churches. Let our Geographical and moral relations be wisely pondered. Let it be seen how deep an interest the whole land has in our riches, and the putting on of our strength as a denomination.

Let the idea be forever silenced, that the interests of religion require the German Reformed Church in this country to merge itself in other denominations, or to lay aside its distinctive character as something obsolete. For we hold that, upon the alternative of her existence or non-existence, there would hang most fearful odds to the Christianity of America.

Our denomination embodies an interest which can never be effectually provided for from any other quarter. Our proper work cannot be fulfilled by quitting our standards, or by the substitution of a foreign agency for our own. Our position in many respects is peculiar, and our obligations on this account are most solemn. A proper denominational attachment must be felt, that we may become fully awake to our responsibilities. This attachment under proper restrictions is wholesome and salutary. Perhaps we have never yet felt as we ought in this particular. We should deem it as a great calamity to witness our Jerusalem made an heap of stones; our honor prostrate in the dust; our holy and beautiful house wherein our fathers praised God, burnt up with fire, and all our pleasant things laid waste."

"Another important purpose which it is expected to be subserved by this celebration is, the permanent endowment of our Theological and Literary Institutions.

To build ourselves up as a Church, we need ministers. To secure this end, we have established our Theological Seminary and Board of Education. In connection with the Seminary, we have taken under our special patronage also the literary institution at Mercersburg, Marshall College. This is emphatically the College of the German Reformed Church; and cannot fail, if prosperous, to exert a most salutary influence on our population as it respects learning generally, no less than by contributing to the education of our own ministers.—These institutions, then, form at present, the grand interest of the Church. So the Synod has judged in making them the special objects of attention in our Centenary action. We must begin at the foundation. To act efficiently in the end in the cause of missions, or in any other cause, we must first completely and fully establish our Seminary and College. Better complete this interest by one grand, united effort now, than by scattering our benefactions on all interests, do nothing to purpose for any. Afterwards the Church will have all her energies free to bestow them with tenfold

advantage on the benevolent enterprizes of the day. If our churches withhold their aid from these institutions, our denomination must languish; places of worship must be shut up; fields of usefulness must be abandoned; souls must be neglected. The prosperity of our Church then, demands the support of our institutions. Piety has attained its highest elevation in conjunction with learning. The success and glory of the Church is identified with an enlightened ministry. The College lays a foundation of general science on which the Theological Seminary may erect a noble superstructure."

The Home Mission Board reported that during the past year they have had three Missionaries in their employ, viz., the Rev. Edward D. Smith, at Trenton, N. J., the Rev. William E. Cornwell, at Kensington, Philadelphia, and Rev. Geo. A. Leopold, at Winchester, Va.

"The necessary amount required by Synod having been secured, a Printing Press has been established at Chambersburg, and is now in successful operation. A suitable building for the establishment has been rented, and the requisite materials and fixtures purchased on reasonable terms. The whole income of the Establishment during the period of 10 months has been \$6216.69, the total sum of expenses \$3887.60, leaving a surplus of \$2329.09. It is to be understood however, that the amount of income specified includes the amount of what is standing on the books, as well as of what has been paid.

An arrangement has been effected with the Rev. Samuel R. Fisher, by which he is employed in the united capacity of Editor and General Agent; and the management of the German and English papers, has been placed under the control of the two Editors conjointly. The "Weekly Messenger," now numbers 2300 subscribers, and the "Christliche Zeitschrift," 1700. The papers, as appears from the report of the Superintendent, more than sustain themselves."

The Statement from Mr. Henry Ruby,  
Superintendent of the Printing Establishment

"From this statement it appears, that this establishment is in a prosperous condition.

The Superintendent advises the Board to purchase the building now occupied by the Printing Office.

Your committee, would recommend the adoption of the following minute:

Resolved, That the Board be authorised to purchase the building in question, and instructed to have the title made in the name of the Synod of the German Reformed Church."

The Board of Foreign Missions presented the following preamble and resolutions:

"Whereas, in the opinion of this Board, it would greatly tend to beget and cherish a missionary spirit in our congregations, to have a missionary or missionary station in ecclesiastical connection with us: and Whereas, from his former connection with the Church, no one would likely receive a more cordial support from our people, than the Rev. Benjamin Schneider, Missionary of the American Board, at Broosa, Asia Minor: Therefore

Resolved, That, provided there be nothing to prevent such an ecclesiastical connection on the part of the Rev. Mr. Schneider, and those associated with him, this Board will assume the support of the Mission at Broosa."

"Your committee rejoice to learn, that an arrangement has been made with the New Castle Presbytery, by which the station at Broosa is to be transferred with their Missionary, Rev. Benjamin Schneider, to the care of our Board. The whole amount collected for Foreign Missionary operations is \$1452.64."

On Church government and cultus the following resolution was adopted:

"Resolved, That a committee be appointed to prepare for the use of the German Reformed Church, to be incorporated in the same book with the Liturgy, forms of a certificate of licensure, of a call from a congregation to a minister, of testimonials of the ordination of a minister, of a call to a Professor, of dismission of a minister, of dismission of members of the Church, of a consistorial statistical report to Classis, of a statistical report to Synod, of citation to a person to be tried by a consistory or Classis, of citation to witnesses, of a marriage certificate, and of a Church register."

The committee to whom was referred the requests for the organization of new Classes recommended to the Synod the following:

"That a new Classis be formed from that part of the Susquehanna Classis lying South and West of Centre county, and all that part of Zion's Classis lying West of Shippensburg so as to include the Shippensburg charge, and that portion of the Maryland Classis lying North of the South Mountain, so as to embrace the Cavetown, Hagerstown, and Clearspring charges.

That the name and title of the proposed Classis be "The Mercersburg Classis."

That the ministers and their elders residing within the limits aforesaid meet in Mercersburg, Pa., on the 12th day of November next at 11 o'clock A. M., and that the meeting be opened with a sermon by the Rev. Albert Helffenstein, Jr.

With respect to the request of the Rev. Dietrich Willers, they report:

"That so soon as the ministers of the German Reformed Church in the

State of New York are ready to unite together for the purpose, they be authorized to form themselves into a new Classis to be called the "New York Classis."

In this connection, the following resolution was adopted:

Resolved, That the boundary of the Classis of Zion be so located, as to include the counties of Adams, York, Cumberland, and those parts of Perry, Juniata, and Mifflin counties, which lie South West of the Juniata river."

### 1841

The Weekly Messenger said of the Synod of Reading, Pa., meeting October 20, 1841, "The business transactions of the approaching Synod are regarded as of the greatest moment to the interest of the Church. There seemed to be a great interest in publication in the year 1841, due probably to the fact that the Church had its own printing establishment. Books, missionary papers, pamphlets, catechisms, hymnals, liturgies came from the press.

The organization of the "Classis of Goshenhoppen" was effected at this time.

"The Committee appointed to examine into the expediency of organizing a new Classis within the bounds of the Classes of Philadelphia, East Pennsylvania, and Lebanon, reported, recommending the organization of a new Classis to be called the "Classis of Goshenhoppen" and to consist of the following pastors with their charges: viz., Rev. F. L. Herman, sen. Lewis C. Herman, And. Hoffman, Daniel Weiser, Samuel Hess, Danl. Zeller, J. A. Strasberger, H. S. Bassler, Henry Gerhart, and the Towamencin charge."

Inasmuch as the Keeley's, Hilltown, and Towamencin congregations, composing the Towamencin charge, are under the pastoral care of the Rev. J. W. Hangen a member of the Philadelphia Classis, Synod ordered that these congregations should remain under the jurisdiction of the Philadelphia Classis until Synod shall direct otherwise.

Synod ordered the Classis of Goshenhoppen to convene for organization on the 3d Wednesday of November next in the Great Swamp Church, Lehigh Co., Pa., and the opening sermon was preached by the Rev. D. Zellers. The Rev. D. Weiser was instructed to inform the members of this Classis of the above order of Synod.

The report of the Board of Trustees of the Theological Seminary directed the attention of Synod to the death of Rev. Frederick Augustus Rauch.

Dr. John W. Nevin was named as Acting President of Marshall College by the Synod.



"It was Resolved, That Synod, from its interest in the prosperity of Marshall College, is perfectly satisfied with the course of the Professor of Theology, in filling temporarily the presidency of that College; although the sincere hope is indulged, that that flourishing Institution will soon again have it in its power to relieve Dr. Nevin from that duty, which he has so generously undertaken."

## 1842

The Synod of 1842 commenced its sessions at Lewisburg, Union Co., Pa., on Wednesday, October 20th, with Rev. John Cares as President.

Statements were made to the Synod in reference to the Franklin Institute, located in Lancaster, Pa., in which this Synod has an interest by virtue of the charter of said institution, accompanied with a suggestion of the propriety of taking some action to render the interest of the Synod in that institution available to the interests of the German Reformed Church.

The Classis of Maryland requested Synod to take measures to effect such an alteration in the charter of the Theological Seminary, as will authorize the Synod to elect persons as members of the Board of Trustees, who are not residents of the State of Pennsylvania.

In the Minutes of the General Synod of the Reformed Dutch Church, we find

"That the Rev. Joseph F. Berg and Elias Heiner appeared in Synod, and took their seats as Corresponding Members from this body.

That our delegates, in taking leave of Synod, having suggested that the time had arrived for considering the subject of a closer union between the two churches, it was resolved, that a special committee be appointed to consider and report on this subject. In the report of said committee, is embodied the following recommendation, which was adopted viz: 'That a committee be appointed by Synod to confer with a like committee appointed by the Synod of the German Reformed Church, on the subject of a closer connection of the two bodies.' This Committee consists of the Rev. James B. Hardenbergh, D. D., John Ludlow, D. D., John Knox, D. D., Thomas M. Strong, D. D., and the Elders Theodore Frelinghuysen, Abraham Van Nest, and Cornelius Hardenbergh."

A long discussion took place on the proposition that the Ohio Synod be united with the old original North American Synod of the Reformed Church. It was also recommended that once in three years a General Synod or Convention be held. One minister and one elder from each Classis connected with the two Synods should constitute the General Synod whose power was to be of an advisory character.

Synod was told that a very large amount had been subscribed towards the various benevolent objects contemplated in the Centenary enterprise. During the winter there were seventeen students connected with the Seminary. No student was to be admitted to the course in the Seminary who shall not have proceeded at least so far as the end of the Sophomore year in the College course. Synod also bought a number of books from the library of Dr. Rauch for the use of the Seminary.

The Board of Foreign Missions reported that Rev. Benjamin Schneider of the Broosa Mission had identified himself with the Reformed Church and that the Broosa Mission in Asia Minor was henceforth to be under its special care.

The Printing Establishment was granted the following rights by the Synod:

"That the proposition of the Printing Establishment is so favorable, that the interests of the Church seem to require Synod to accede to it. The Printing Establishment offers to print the Minutes of Synod, without charge, in future, and to cancel all old debts; to print both Liturgies gratis, and to relieve Synod of all pecuniary obligation for past services; to assume all the liabilities of the English and German Hymn-books, and to print the letters from Holland, &c., without charge. In return for these advantages, the Printing Establishment requests Synod to give it the right of printing and selling both the English and German Hymn-books."

Four thousand copies of the German Hymnal, and a smaller sized English Hymn Book were printed. Synod also recommended to the congregations the use of the Music book prepared by Mr. Henry Smith of Chambersburg, Pa., containing an appendix of German tunes, adapted to the German Hymn book.

#### 1843

Synod convened in Special Session in Lebanon, Pa., from January twenty-fourth to the evening of the twenty-sixth of January.

The President laid before Synod a constitutional request which he had received, to call the special meeting, the object of which was: "To take into consideration the filling of the vacancy in the Theological Seminary with a competent German Professor, and to transact such other items of business relating to the Church and the Seminary, as may require attention."

A communication was received from the Rev. John W. Nevin, D. D. proposing a plan for the permanent endowment of the German professorship in the Theological Seminary.

The election to fill the vacant German Professorship resulted in the unani-

mous choice of the Rev. Frederick William Krummacher D. D. of Elberfeld, Germany.

The following call was extended by Synod to the Professor-elect:

TO THE REV. FREDERICK WILLIAM KRUMMACHER, D. D., OF ELBERFELD,  
IN THE KINGDOM OF PRUSSIA

Beloved Brother in the Lord!

The Reverend Synod of the German Reformed Church in the United States of North America, convened in special meeting at Lebanon, in the State of Pennsylvania, reposing the fullest confidence in your wisdom, talents, and theological attainments, as well as in your enlightened piety and devotedness to the cause of Christ, have this day with entire unanimity and the greatest cordiality, elected you to a Professorship in the Theological Seminary at Mercersburg, in the State of Pennsylvania; and now, in accordance with, and by authority of their act, the undersigned, as officers of the Synod aforesaid, most solemnly, earnestly, and affectionately call, invite and entreat you, to accept of the same. And in case of your acceptance, they on their part, engage in the name of the Synod aforesaid, to render you all becoming respect, encouragement and assistance in the discharge of the duties of the high office to which they have called you; and at the same time to pay you annually, the sum of one thousand dollars, in quarterly instalments, and to furnish for yourself and family, a comfortable and sufficient residence, free of charge, earnestly praying, that the Great Head of the Church may reward you much more abundantly in the life to come, for your work and labors of love.

Given at Lebanon, in the State of Pennsylvania, as aforesaid, on this twenty-sixth day of January, in the year of our Lord, one thousand eight hundred and forty-three.

\_\_\_\_\_, President of Synod  
\_\_\_\_\_, Stated Clerk

Synod decided that the Rev. Theodore L. Hoffeditz, D. D., and the Rev. Benjamin S. Schneck be appointed to convey the call personally to Dr. Krummacher. Incidentally, in connection with their visit to Germany, they were authorized to receive money and books for the Theological Seminary.

The regular meeting of the Synod of 1843 was held in October at Winchester, Frederick County, Virginia. Ten Classes were represented. The Rev. Joseph F. Berg, D. D. was chosen President. Applications for licensure in behalf of Messrs. Henry Harbaugh and Aaron Wanner, students of the Theological Seminary at Mercersburg, Pa., were presented.

The Committee on Franklin College, Lancaster, Pa., reported that

"From these documents it appears, that the control of this Institution is under the direction of a Board of Trustees consisting of forty-five persons; that fifteen of said Trustees are to be chosen from the members of the Lutheran Church, the like number from the members of the Reformed or Calvinist Church, and the remainder from any Society of Christians; that its Principal is to be chosen alternately from the Lutheran and Reformed or Calvinist Churches, unless the Trustees present at an annual or adjourned meeting are unanimously agreed in the election of some other suitable person; and that one sixth part of its funds are to be appropriated to the maintenance of a Charity School for children of both sexes and of all denominations.

To carry out the provisions of the Charter, the Legislature granted in the act of Incorporation, dated March 10, 1787, ten thousand acres of land, and the usual allowance, situated in the northern counties of this State, which lands have been surveyed, patented at different periods, and sold. Of the proceeds above \$18,000 have been collected, and safely invested. There was a balance in the Treasury which raised the amount of its funds in round numbers to \$20,000. Claims for a like amount for lands sold are in the hands of Attorneys for collection, which, when realized, will make a sum of \$46,000 provided for the endowment of this institution.

The Trustees of Franklin College have purchased the building of the Lancaster Academy from the county; it is a double house, built of brick, and two stories high. They have elected a sufficient number of their own Board members of the Academy Board of Trustees to control the lower Institution, and have therefore the advantage of both charters; and receive through the Academy charter an annual appropriation from the State. By this means they have been enabled to sustain two departments of instruction, the one Classical, and the other English. The College also possesses a Telescope, and some books, the nucleus of a Library."

Concerning a General Synod or Convention, Synod it was resolved,

"That in the sense of this Synod, the Convention between the two Synods of the German Reformed Church should be included and comprehended in the Convention between the same bodies and the Reformed Dutch Church; and it is hereby accordingly understood, that the first named Convention shall be held, in connection with the second, on the second Thursday of August, 1844, in the borough of Harrisburg, Pa., and that the delegates appointed to meet the delegates of the Reformed Dutch Church at that time, be considered delegates also to represent this body in Convention with the Synod of Ohio.

Resolved, That the terms of Correspondence in the case of the Convention between the two Synods of the German Reformed Church be so altered,



that the delegates to represent this body shall be elected not by the Classes, but by the Synod, as provided for in the case of the Convention with the Reformed Dutch Church."

The plan was that a General Convention be held triennially, composed of thirty-six ministers and elders—an equal number of each—one-third of whom shall be from the Reformed Dutch Church, and two-thirds from the German Reformed Church (embracing the two Synods), the first meeting to be held on the 2nd Thursday of August, 1844, at Harrisburg, Pa.

A Committee was appointed to secure the services of a suitable person to take charge of the financial concerns of the Synod and its Boards. Rev. Benjamin S. Schneck was recommended for this office.

The Board of Visitors of the Seminary reported that the Rev. Bernard C. Wolff D. D., was President and the Rev. Samuel R. Fisher, Secretary of the Board.

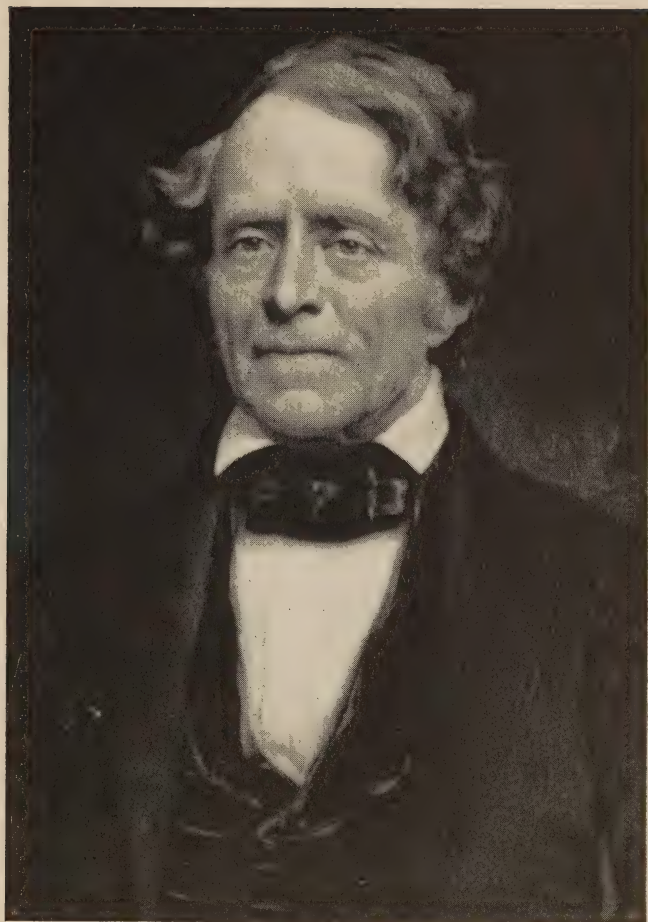
On the morning of the fourth day of the session of the Synod of 1843, the Rev. Benjamin S. Schneck, one of the delegates who had gone to Europe to convey the call of Synod to the Rev. Frederick W. Krummacher D. D., appeared before Synod with a full statement of the particulars of the mission:

"The undersigned having been appointed at the special meeting of Synod held in Lebanon, Pennsylvania, in January last, to convey a call to the Rev. Dr. Krummacher as professor in our Theological Seminary, respectfully report:

"That in compliance with their appointment, they set out on their mission in the beginning of May last, by way of Havre, and in the latter part of June, presented the call of Synod to the Rev. Dr. Krummacher. We regret to say however, that we were not so happy as to realize in this particular, the wishes and expectations of Synod. After taking the subject for a length of time into serious consideration, he felt constrained to decline the appointment. The grounds and motives upon which this decision is based and which cannot but increase the estimation in which that gentleman is held by this body, will be found in his written reply accompanying this Report.

"The difficulties and responsibilities of our mission only began to be felt at this juncture. But confiding the cause and ourselves into the hands of that God, and Saviour, in whose name and for whose glory, as we trusted, we had been commissioned; and upheld, as we had reason to believe we were, by the fervent and believing prayers of the Church at home, we resolved to comply with the instructions of the Synod to the extent of our ability.

With this object in view, we visited several places where we hoped to receive such information as would lead to the desired results. We had



DR. BERNARD C. WOLFF

Professor in the Theological Seminary from 1852 to 1864, when he was  
succeeded by Dr. Henry Harbaugh.



The original buildings on the campus of Franklin and Marshall College 1856; "Old Main"  
and the halls of the Goethean and Diognothian Literary Societies.

previously made important acquaintances among learned and pious men connected with the Universities of Basle, Strasburg and Bonn. We now proceeded without delay to Halle and Berlin. At the latter place we remained a considerable time, and after much and prayerful consideration, united with unremitting efforts, we felt satisfied in our minds, that the Lord had directed us to the man, who, if his services could be procured, would prove a blessing not only to our Theological and Literary Institutions, but to the Church at large. That man is Dr. Philip Schaf, Lecturer in the University of Berlin, in Prussia. Of his sincere Piety—his soundness in the fundamental principles of the Gospel as they are held by the Reformed Church—of his Theological Learning and his “aptness to teach,” as well in the Pulpit as in the Professorial Chair, there is but one opinion among men of eminence and piety who are intimately acquainted with him, among whom we may mention Drs. Neander and Hengstenberg, Professors in Berlin,—Drs. Tholuck and Mueller, Professors in Halle, and the Rev. Dr. Krummacher, of Elberfeld, whose written testimonies are also herewith presented to Synod.

“In conclusion we would briefly remark, that we were most cordially received by our Christian brethren in Europe, and the hope is indulged, that a closer bond of fellowship will in future unite us with the churches in the Fatherland.

We had frequent opportunities of consulting with various Missionary Societies, and of laying before them the claims of their brethren in America—not merely of the Reformed but of the German Church generally. We also endeavored to convince those respected Societies, that Missionaries sent to the United States ought, on their account, as well as for the sake of great usefulness, be requested to connect themselves with the Synod either of the Reformed or Lutheran Church.

We have also succeeded in making arrangements, by which an addition of valuable Books will be made to the Library of our Theological Seminary.

There is great reason for gratitude to God at the brightening prospect of the continual increase of vital Religion over Germany and Switzerland. And although many obstacles are yet in the way of the universal spread of evangelical principles and a living Piety in this birth-place of the Reformation—yet, the Spirit of God is evidently moving upon thousands of minds in every direction and among all classes. The blighting mildew of a perverted Reason is fast disappearing, and already the light of Truth is breaking forth on every side and shedding its benign influence all around. May God speed the progress of Evangelical holiness not only in this beloved land of our



forefathers, but every where, until the whole sacramental host of God's elect shall be enabled to join in the exclamation:

*"Hallelujah, The Lord God Omnipotent Reigneth!"*

THEODORE L. HOFFEDITZ

BENJAMIN S. SCHNECK

After the reading of the letter sent to Synod by Dr. Krummacher, Synod resolved

"That a committee be appointed to prepare and forward to the Rev. Dr. Krummacher a letter, accepting his declination in the spirit of the foregoing resolution.

"That the Synod has good reason to be satisfied with the nomination of Dr. Philip Schaf, as a gentleman in all respects worthy to fill the place previously offered to Dr. Krummacher, and that it is a duty in these circumstances to proceed at once to a new election for the German Professorship in the Seminary.

"That we thankfully recognise the divine hand, as it has been visibly and affectingly displayed in our favor, in the whole course of events by which we now find ourselves conducted to this result.

"That this Synod proceed to the election of a Professor in the Theological Seminary, to fill the Professorship declined by the Rev. Dr. Krummacher, on the morning of the fifth day of the session at 10 o'clock.

At the time appointed the election was held, immediately preceding which the Synod engaged in prayer, in which it was led by the Rev. John W. Nevin, D. D. The election resulted in the unanimous choice of the Rev. Dr. Philip Schaf, of Berlin, Prussia."

The following call was sent to the Rev. Philip Schaf, D. Ph.:

TO THE REV. PHILIP SCHAF, D. PH. OF BERLIN IN PRUSSIA

"Beloved Brother in the Lord!

The Reverend Synod of the German Reformed Church in the United States of North America at their Annual meeting at Winchester, in the State of Virginia, reposing the fullest confidence in your wisdom, talents, and Theological attainments, as well as in your enlightened piety, and devotedness to the cause of Christ, have this day with entire unanimity and the greatest cordiality, elected you to the German Professorship of Church History and Biblical Literature in their Theological Seminary at Mercersburg, in the State of Pennsylvania; and now, in accordance with, and by authority of their act, the undersigned as officers of this Synod aforesaid, most solemnly, earnestly, and affectionately call, invite and entreat you to

accept of the same. And in case of your acceptance, they, on their part, engage in the name of the Synod aforesaid, to render you all becoming respect, encouragement and assistance in the discharge of the duties of the high office to which they have called you; and at the same time to pay you annually, the sum of \$1000, in quarterly instalments, and to furnish you with a free dwelling, earnestly praying that the Great Head of the Church may reward you much more abundantly in the life to come for your work and labours of love.

Given at Winchester, Virginia, as aforesaid the 19th day of October, in the year of our Lord one thousand eight hundred and forty-three.

\_\_\_\_\_, Stated Clerk

\_\_\_\_\_, President of Synod

Resolved, That the Rev. Benjamin S. Schneck, and Samuel R. Fisher be appointed a committee to transmit the above call to the Rev. Dr. Schaf."

It was decided that in case the Rev. D. Schaf accept the call of the Synod, his inauguration should take place at Reading, Pa.

The Boards of Domestic and Foreign Missions reported that only two missionaries were in the home field, and that Rev. Benjamin Schneider continued in the Missionary station at Broosa in Asia Minor.

#### 1844

The Synod of 1844 convened at Allentown, Lehigh County, Pa., on October 17th. Rev. Henry Bibighaus was chosen President. The Rev. Dr. Philip Schaf, from the University of Berlin, the Professor elect in the Theological Seminary at Mercersburg, Pa., was present and was admitted to a seat as an advisory member of Synod.

A Committee was appointed to obtain from the Synod of the Reformed Dutch Church the use of certain documents from Holland now in its possession, so far as they are calculated to throw light upon the early history of the German Reformed Church in this country. The Committee reported that upon inquiry, they were informed that these documents were in the possession of the Rev. Lewis Mayer, D.D. of York, Pa., who is engaged in preparing a history of the German Reformed Church, and they consequently felt that further action on their part in relation to these documents was precluded.

The Committee on the Triennial Convention of the Synods of the Reformed Dutch and German Churches reported most happy results from the Harrisburg gathering and recommended a second Convention to be held in Reading, Pa., in August, 1847. It was suggested that a correspondence be maintained between the students of the Seminaries of each Church and that there should be as near an agreement as possible in the liturgy and form of

worship in the Churches of the different bodies represented; also that there be established a more effective cooperation in missionary activities.

Synod resolved that to promote agreement in forms of worship, it is important that the Churches conform as far as circumstances may justify, to the order observed by the Reformed Church generally in the sixteenth century.

"The Rev. Dr. Philip Schaf, from the University of Berlin, Prussia, who was elected by the last Synod to the Professorship of Biblical Literature and Ecclesiastical History in its Theological Seminary at Mercersburg, Pa., being present, it was

"Resolved, That a Committee be appointed to hold a Tentamen with him with a view to his reception as a member of this Synod. This Committee consisted of the Rev. John W. Nevin, D. D., Theodore L. Hoffeditz, D. D., Elias Heiner, and the Elder Henry Shade.

The Committee submitted the following report:

The Committee appointed to hold a Tentamen with the Rev. Dr. Schaf report,

"That they have had satisfactory evidence of his being in regular ecclesiastical connection as a minister with the Evangelical Church of Prussia, having been ordained in the Reformed Church of Elberfeld last April. They have satisfied themselves also that as he was born in the bosom of the Reformed Church, so he continues to be still true to its faith as exhibited in the Heidelberg Catechism, and that he is prepared moreover to conform to the constitution and order of the same Church as established in this country. They recommend therefore that he be received as a member of this Synod."

Dr. John H. A. Bomberger, Chairman of the Committee on the State of Religion, emphasized that during the year 8200 new members had been added to the Church, 5325 by baptism and 2875 by confirmation; and that the ministry had received additions to the number of twenty.

When the Commissioners to Europe made their report, Synod resolved

"That this Synod thankfully acknowledge the donation of 1500 Rix-dollars, generously presented to its Treasury by his Majesty, the King of Prussia, in connection with the visit of its late delegation to Germany.

"Resolved, That the above donation be placed in the Treasury of the Synod and that the travelling expenses of the Commissioners to Europe and the removal expenses of the Rev. Dr. Schaf be paid out of the Treasury of Synod instead of the Treasury of the Theological Seminary.

"Resolved, That a Committee be appointed to settle with the Rev. Dr. Schaf with respect to his removal expenses, and to make a selection of books for the Library of the Theological Seminary from amongst those brought

with him into this country. This Committee consists of the Rev. John W. Nevin, D. D., Benjamin S. Schneck and the elder John Smith."

Relative to certain alterations in the Charter of the Theological Seminary, the passage of the following Act was recorded in the laws of Pennsylvania for 1844

"Therefore,

Section 1. It is hereby enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania in General Assembly met, and it is hereby enacted by the authority of the same, That from and after the passage of this act, the corporation, known by the name, style and title of the "Trustees of the Theological Seminary of the German Reformed Church in the United States," shall be enabled, and have full power and authority to elect members of the same, such citizens of other states, in the United States, as it may consider fit and proper, in conformity to the manner and provisions of its charter: but in no case shall a majority of the trustees, so elected, be residents of other states; and also shall be able and capable in law, for the purposes specified in its said charter, to take, receive and hold all and all manner of lands, tenements, rents, annuities, franchises and hereditaments, and any sum and sums of money, and any manner and portion of goods and chattels, given and bequeathed to it or otherwise acquired by it; notwithstanding the annual income thereof shall in no event exceed the sum of ten thousand dollars, anything contained in any act of assembly heretofore passed, to the contrary notwithstanding.

JAMES ROSS SNOWDEN

Speaker of the House of Representatives

William Bigler

Speaker of the Senate

Approved—the eleventh day of April, one thousand eight hundred and forty-four.

DAVID R. PORTER

The Board of Domestic Missions recommended that the Printing establishment of the Church be made an independent concern. This was deemed practicable by the Synod.

At this time the main interest of Synod centered in six worthy causes. The Classis of Maryland subscribed through its congregations the following sums for these six objects



For Marshall College . . . . .	\$6,799.50
For Theological Seminary . . . . .	1,313.50
For Education cause . . . . .	1,719.81
For Printing Establishment . . . . .	600.00
For Foreign Missions . . . . .	500.00
For Domestic Missions . . . . .	105.25

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\$11,042.06

The Board of Publication, having become independent, recommended the following rules to Synod for the future government of the Board:

#### ARTICLE I

##### Title of the Board

The Board shall be called, The Board of Publication of the German Reformed Church in the United States, to be located at present in Chambersburg.

#### ARTICLE II

##### The Object of the Board

The object of the Board is to have charge of the Printing Establishment, and to superintend the publication of the periodicals of the Church, and of such books as have been, or may be, authorized by Synod. Books may also be printed by the Board at the expense of their authors. The Board shall have power to appoint as many persons as may be deemed necessary to carry on the operations of the Establishment, with the exception of the appointment of the Editors of our periodicals, which power hereafter shall be invested in the hands of Synod only.

#### ARTICLE III

##### Board of Managers

The Board shall consist of nine persons, four ministers and five laymen of the Church, to be elected or re-elected by Synod annually, who shall keep a faithful record of their proceedings, and yearly report the same to Synod. The Board shall elect its own officers annually, which shall consist of a President, Secretary and Treasurer. They shall meet whenever there shall be any necessity for them to do so and four members shall constitute a quorum. The officers of the Board or a majority of them, shall have power to call a meeting at any time. The Board shall have power to fill any vacancy that may occur, ad interim—and also to fill any vacancy that may occur in either of the Editorships, ad interim.

The Committee nominate the following persons to constitute the Board for the current year, viz: Rev. W. Wilson Bonnell, John H. A. Bomberger,

John Rebaugh, Amos H. Kremer and Messrs. John Smith, Barnard Wolff, William Heyser, George Besore and Lewis Denig.

It was resolved that Synod recommends to those congregations that have charters seriously conflicting with the letter and spirit of the Church Constitution, to have them so altered and amended as not to conflict with the Constitution of the Reformed Church.

## CHAPTER X

SYNOD 1845-1863

THE Weekly Messenger of September 24, 1845, spoke of the approaching meeting of Synod with apprehension; "it may be expected that the subject recently agitated in reference to the Professors in our Theological Seminary, will require investigation. It will readily be admitted that the approaching meeting of Synod will be decidedly the most important one for the German Reformed Church, that has been held for many years." In the same issue of the Messenger there appeared Dr. John W. Nevin's defense of Schaf's "Principles of Protestantism," which had been published.

1845

The Synod commenced its annual meeting in York, Pa., on October 16th, with Rev. B. S. Schneck as President.

"The committee to whom was referred the proposition of the Rev. M. Stern with regard to the organization of a new Classis in the State of New York, submitted a report recommending the adoption of the following resolutions, which recommendation was adopted:

(1) That our brethren in the state of New York be authorized to organize a new Classis as soon as practicable, to be called the New York Classis.

(2) That all our brethren now residing in that region, be permitted to take their dismission from the several Classes to which they now belong, in order to organize such a Classis.

(3) That all our brethren in the State of New York, not residing within the geographical limits of the Synod of Ohio, may, if they prefer, unite themselves regularly with said Classis.

(4) That the said Classis shall be careful to organize itself in a constitutional manner, and shall always carefully maintain the Constitution of our Church.

(5) That the brethren of that region convene in New York city or Williamsburg, as soon as to them may seem practicable, for the purpose of organizing said Classis, and that the Rev. M. Stern preach the opening sermon, and the Rev. Mr. Schwartz be his alternate, both of whom shall be authorized to make all other necessary arrangements.

Philadelphia Classis at its meeting on September 16, 1845, had passed the following resolutions:

"1. Resolved, That we regard the doctrine, that the Scriptures are the only rule of faith and practice as fundamental and essential to the existence

of Christianity, and that we utterly deny the propriety of asserting that Scripture may under any circumstances be undervalued in favor of human addition or tradition. (Rev. 22: 18, 19.)

2. Resolved, That we regard faith in Christ as the life-giving principle of Christianity, (Gal. 2: 20.) and that under no circumstances may the efficacy of the sacraments be represented as superior to that of faith.

3. Resolved, That we deem the sentiment, that the sacraments depend not for their efficacy upon the spiritual state of the receiver, as contravening the great truth that the sacraments without faith are unavailing. (Remember Judas.)

4. Resolved, That we hold as a fundamental doctrine that we derive our religious life from Christ by the truth, through the quickening influence of the Spirit, and that whilst the ordinances of the Church are channels through which spiritual blessings are conveyed, they cannot confer religious life.

5. Resolved, That we hold that Christ is not bodily present with his people in the celebration of the Lord's Supper, in any other way than symbolically, but is spiritually present with them to the end of time, and that this institution is intended to remind us of his death, till he come the second time in his glorified body; that we cannot admit that the presence of Christ in the Lord's Supper is corporeal as it was in the days of his flesh, because his presence with his Church on earth is no longer human, but divine and spiritual, and that in all cases in which the flesh and blood of Christ are said to be received in the Sacrament of the Supper, the language is to be understood symbolically and not literally.

6. Inasmuch, as it is believed by many that sentiments contrary to the above essential doctrines of God's Word are inculcated in a work entitled the "Principle of Protestantism," (p. 122-124.) therefore,

Resolved, That the attention of Synod be called to the work in question."

When this matter relating to Dr. Schaf's "Principle of Protestantism" came before Synod a special Committee consisting of one member from each Classis was appointed. When the report of this Committee was presented, the Rev. Dr. Berg was heard in opposition to it. His speech occupied two hours.

The report of the Committee answered the accusations item by item, point by point and presented the following resolutions which were adopted by Synod after an acrimonious discussion in which Dr. John W. Nevin spoke for two hours, and Dr. Schaf spoke three hours. The Rev. J. H. A. Bomberger also spoke in favor of the report, and Rev. A. Helffenstein in opposition. Then Dr. Schaf spoke in English for an hour and a half. The final vote was 40 yeas and 3 nays.



"That after a most earnest and thorough examination of the Book referred to them, together with its Introduction and Appendix, the committee is entirely persuaded that it does not contain any thing by which the charges preferred by the Philadelphia Classis can be sustained, or that should lead to the suspicion or fear that our professors are disposed to depart from the true protestant stand point;—on the contrary that they are disposed firmly to maintain it; and that the Book if fairly understood is well calculated to promote the true interests of religion, and entitles its author to the respect and affectionate regard of the protestant community.

That the Professors in our Theological Seminary are deserving and should receive the affectionate sympathy and cordial support of every friend of the Church in their earnest and untiring efforts to build up our Institutions and to advance the honor and welfare of the Church.

That without desiring for a moment to limit the right, or to restrain the disposition of any individual, or religious body in the Church, freely to inquire into the doctrines or conduct of those having charge of our Institutions, or to question, or reflect upon the motives which led to the recent movement on the part of a majority of the Philadelphia Classis, Synod is decidedly of the opinion, that the course indicated by the Constitution and sanctioned by the custom of the Church, is the only safe, true and proper course to be pursued in bringing to the notice of Synod complaints against our Theological Professors."

The Committee on Missions asked Synod to take into consideration the propriety of employing an exploring agent in the West. Synod also thanked the Schwenkfeldians for their liberal contributions to our Missionary Fund.

The Synod of 1845 authorized a revision of the Constitution of the German Reformed Church in the United States of America. This revised Constitution was approved by the Classes and adopted by the Synod of the German Reformed Church in the United States and the Synod of the German Reformed Church of Ohio and Adjacent States, respectively at their Annual Sessions in 1846. The Church functioned under this Constitution until 1905. We reproduce here Section III of the revised Constitution, relating more especially to the nature and function of the Synod.

### SECTION III OF THE SYNOD

ARTICLE 1. The Synod represents the whole Church. It is the highest judicatory and the last resort in all cases respecting the government, the peace, and the unity of the Church. It is composed of the ministers and elders who are delegated by their respective Classes, and furnished with

evidence of their appointment. It bears the title of: "The Synod of the German Reformed Church in the United States."

ARTICLE 2. The Synod alone has the right to appoint professors of theology, to call them to account for their doctrine or manner of life, and to admonish, suspend or dismiss them, if they have been proved guilty of a fault meriting such treatment.

The Synod has the power to correspond with other religious denominations; to examine, license and ordain to the office of the ministry; to receive and determine appeals from the Classes; to give advice in a case referred to it by a Classis; and when requested by the Classis, to determine such case, and to call a general Convention of Synod whenever it may be deemed expedient, which convention however, shall exercise no other powers than those possessed by the Delegated Synod.

The Synod alone governs the Theological Seminary and gives the ultimate decision of all questions respecting Christian doctrine or discipline.

The Synod reviews the proceedings of the Classes, and approves or censures them. With the constitutional concurrence of the Classes, it enacts all ordinances which are binding upon the whole Church. It establishes new Classes, and determines their boundaries; changes the boundaries of existing Classes; and determines all controversies between one Classis and another, or between ministers or congregations of two or more several Classes. But an existing Classis cannot be dissolved, not any part of it united with another, without its own consent.

ARTICLE 3. The Synod shall meet annually, at such time and place as it shall have appointed at its last meeting, and shall be opened with a sermon by the President of the previous year, and in his absence by a minister appointed for the purpose. If six ministers and as many elders, or a larger number, from a majority of the several Classes, be assembled at the appointed time and place, they shall constitute a Synod, and be authorized to transact business.

ARTICLE 4. The Synod shall keep a regular and perspicuous record of its proceedings. It may adjourn from time to time, or appoint an extra meeting.

ARTICLE 5. A special meeting of Synod may be called by the President on the written request of four ministers, and as many lay-delegates, notice of which, specifying the particular business to be transacted, shall be given to the members of Synod at least three weeks previous to the time of such meeting. The meeting thus called can be only such as was constituted at the previous annual meeting and has power to transact only such business as shall be specified in the call.

ARTICLE 6. The Synod cannot take cognizance of matters within the

jurisdiction of a Classis, until they have been brought before it by reference or by appeal; unless it be proved that, in relation to such matters, the Classis has neglected its duty.

ARTICLE 7. Before a proposed ordinance, or a proposed amendment of an ordinance, which is of general interest, can have binding validity in the whole Church, it must be transmitted to all the Classes, and be approved by two-thirds of the whole number. If, at the next ensuing annual meeting of the Synod, it appears by the minutes of the Classes, that two-thirds of the whole number have approved the proposed ordinance or amendment, the Synod shall declare the fact, and it shall thereupon be valid as an ordinance of the Church. It shall therefore be the duty of every Classis, to decide upon such ordinance or amendment at its first annual meeting after it shall have been proposed by the Synod.

ARTICLE 8. If the minutes of a Classis contain nothing from which the rejection of the proposed ordinance or amendment may be inferred, such omission shall be taken for an approval. But if it appear that a Classis was unable to come to a decision, it shall not be counted in taking the number of the Classes, and two-thirds of all the rest shall be sufficient to give validity to the proposed ordinance or amendment.

ARTICLE 9. The Synod shall annually choose a President, and a Corresponding Secretary, who shall be its organ in all its correspondence. A stated clerk, who shall report its proceedings and superintend their publication according to the order that may be laid down in the Lemmata adopted by Synod, shall also be chosen whenever his situation becomes vacant by resignation or otherwise. All credentials, calls to professors, and agreements to which the Synod is a party, shall be signed by the President and Stated Clerk. The latter shall subscribe all extracts from the Synodical records. He shall have charge of all the records and the seal of the Synod. All the papers which concern the Synod's correspondence, shall be in the charge of the Corresponding Secretary, those excepted, which shall be referred to either of the different Boards connected with the Synod.

ARTICLE 10. The Synod shall annually appoint a Treasurer, who shall take charge of the funds and apply them according to its direction. He shall annually submit to the Synod a statement of the funds, with all the receipts and expenditures. He shall pay out no money, except in obedience to a resolution of the Synod, or of a permanent ordinance of the same, authorizing him to do so.

ARTICLE 11. The Synod shall give every necessary attention to the education of indigent pious young men for the ministry, and to the prosecution of missionary labors both in the home and foreign field. Its operations in refer-

ence to these several objects shall be conducted by Boards specially appointed for the purpose. These Boards shall be subject to the control of Synod and shall each annually submit to it, a faithful report of its transactions, and of the state of the interest committed to its care. Other objects of benevolence shall also receive the attention of Synod from time to time as the wants of the Church may require, and in such manner as shall be deemed best calculated to secure their furtherance.

The Synod shall also have a "Board of Publication" to which shall be committed the management of the Printing Establishment and the superintendence of the publication of the periodicals of the Church and of such books as shall be authorized by Synod. A faithful report of its proceedings and of the state of the Printing Establishment, shall be annually submitted to Synod for its inspection and revision.

ARTICLE 12. In the Synodical meeting, the officers of the preceding year first take their seat. If these are absent, the meeting shall appoint a President and Secretary pro tem. After prayer, the credentials of members are received and read, those who are entitled to a seat and vote are recognized, and the names of the delegated ministers and elders of each Classis are entered upon the minutes. The delegates of corresponding Churches are then received and admitted to seats by the President.

After these transactions, the President for the current year is chosen. When he has taken his seat, the Corresponding Secretary and Treasurer are elected.

If in the choice of officers, none of the candidates for the same office have a majority of all the votes, the two who may have received the largest number of votes shall be again proposed, and the election repeated. If neither of the candidates obtain a majority, the President shall give the casting vote.

The standing committees designated by the Lemmata, shall then be appointed. The President shall nominate these Committees, subject to the judgment of a majority of the Synod.

If the persons nominated by the President be not approved, the Synod or any member may propose others. Every committee shall consist of ministers and elders.

After the appointment of the Committees, the minutes of the Classes, letters and other papers shall be received and delivered to those Committees to whose duties they relate.

Upon this, the minutes of the preceding year, and those of an extraordinary meeting, if such have taken place, shall be read, and referred to the Committee on Synodical Minutes to report the items of unfinished business occurring in them.



When this is disposed of, Synod shall take up such other business as may claim its attention in the order designated in the Lemmata. The report of the Committee on Classical Minutes, and that of the Committee on Overtures shall only exhibit those things which claim the Synod's attention, either as subjects upon which it may decide, or as considerations by which it may be guided in forming a decision; and shall not contain any propositions of the Committees. The report of the Committee on the State of Religion shall include a statement of the deaths of ministers connected with Synod, which have occurred during the year.

ARTICLE 13. The report on the minutes of the Classes, shall contain the following subjects in the order in which they are enumerated:

1. Whether any thing, and what, occurs in the minutes of one or more Classes, that seems to merit censure, either as an infringement of this constitution, a violation of justice, an offence against propriety, or a neglect of duty.

2. What one or more Classes request of the Synod, or refer to it, or recommend to its attention, or censure in its proceedings.

3. Whether any, and what appeals to the Synod, occur in the minutes of Classes.

4. What Classes have decided on subjects referred to them.

5. The names of persons licensed, or ordained by each Classis during the year. Also the names of all ministers received, dismissed, suspended or deposed by each Classis.

6. The time and place of the next annual meeting of each Classis, the name of its President and Secretary, and the number of copies of the Synodical Minutes, which it has directed to be sent to it for its use.

ARTICLE 14. The report of the Committee on Overtures shall arrange and note the papers committed to them, and the subjects to which they relate, in the following order:

1. Calls from the congregations for ministers.

2. Petitions and communications.

3. Complaints.

ARTICLE 15. Every Committee appointed to attend to business during the recess of Synod, shall submit a report at its next annual meeting, under the pain of censure.

ARTICLE 16. In every morning session the minutes of the preceding day shall be read and revised.

1846

The Synod of 1846 was held in Carlisle, Cumberland County, Pa. The Rev. J. Casper Bucher was chosen President.

The General Synod of the Reformed Protestant Dutch Church requested the discontinuance of the Triennial Convention. This was probably due to the Theological controversy in the Synod of York in 1845. Nevertheless the Synods chose their most representative men as delegates to the Convention which was scheduled to meet in Reading, Pa., in 1847.

Philadelphia Classis again objected to the views of Dr. Schaf, as expressed in his work entitled "A Vindication of the Idea of Historical Development," and to his views concerning the intermediate state. Rev. Henry Harbaugh wrote a lengthy report on the State of Morals and Religion, in which he criticised the negative attitude of the Church, the doctrinal controversy and the so-called Anxious Bench methods of religion.

The Board of Trustees of the Theological Seminary reported that Mr. George Besore had been elected President of the Board and Henry Ruby, Secretary. The Board of Visitors elected as its President, Rev. B. C. Wolff, D. D.

The Board of Visitors reported that they had interviewed Dr. Schaf in reference to his opinion on the intermediate state and had secured from him the following modification of his views.

"I object to my former view of the Middle State as contained in my essay on the sin against the Holy Ghost, written six years ago at Berlin,

1. That the scriptural and philosophical argumentation is by no means in all respects satisfactory to me at present.
2. That the statement is too general, and
3. That it is too positive and categorical.

I now hold hypothetically in regard to the subject in dispute,

1. That in the case of those heathen who have died without the knowledge of the gospel either before the coming of Christ or since, and who have been at the same time properly predisposed to embrace the Christian salvation, the opportunity of doing so (and thus completing the work already commenced) will not be withheld from them by an infinitely merciful God in the world to come.

2. That if persons thus described are saved at all, they cannot be saved on the ground of any personal merit, but only through Jesus Christ, as there is absolutely no salvation without him.

3. This involves the idea, that Christ previously unknown must be exhibited to them in some way as the object of their knowledge and faith.

4. All this, however, and the whole subject of the Middle State of the heathen, and of infants universally is involved in great obscurity, nor can it ever be made properly the subject of doctrinal and symbolical teaching."

In relation to the whole matter the Board unanimously adopted the following resolution:

Resolved, That whilst this Board cannot endorse the view of Dr. Schaf as set forth in the above statement, they nevertheless do not deem it of sufficient importance to call for any special action of Synod.

The Board deem it necessary to add, that the view has not been taught, nor is it contemplated ever to be taught in the Theological Seminary.

### 1847

The Synod of 1847 met in Lancaster, Pa., October 14th, to 21st inclusive. The Rev. Samuel Gutelius was chosen President.

Dr. Emanuel V. Gerhart reported that Rev. Henry Harbaugh had accompanied him as delegate to the meeting of the Synod of Ohio. He said: "The bond between the two Synods of our Church should become stronger and more intimate. Foreign agencies are not needed to revive and build up the German Reformed Church; the requisite resources are to be found in its original constitution. The great work of the Western Synod is that of Home Missions. But their work is our work."

The Triennial Convention of 1847 was held in Reading, Pa. The Rev. Dr. Wolff was appointed President. The chief question of interest was that of the abrogation of the Convention itself. The body was dissolved by a bare majority.

Synod responded to the proposition of the General Assembly of the Presbyterian Church on the subject of Christian Union, by appointing a delegation of three ministers and two elders to take part in a conference on the subject.

The Board of Trustees of the Seminary had elected as its President, William Heyser; and the Board of Visitors was re-organized by the election of Dr. Emanuel V. Gerhart as President. There were twelve students in the Seminary.

Dr. John W. Nevin, Chairman of Synod's Committee on Missions, reported that "the operations of the Board of Domestic Missions have come to be so limited and crippled, that it can hardly be said any longer to exist except in name. Unless something can be done to revive its efficiency, by bringing the several Classes to make it the organ of their missionary activity, it would be better that it should at once be dissolved." The mission receipts for the year amounted to only \$361.28.

The Board of Publication was also languishing. With a debt of \$13,000 resting upon the establishment and the receipts scarcely meeting the expenses, a suspension of operations was seriously apprehended.

The officers of Synod of last year, who were appointed to confer with the Rev. Lewis Mayer, D. D., with a view to secure for the use of Synod, certain documents from Holland in his hands, in relation to the organization and establishment of the German Reformed Church in America, submitted the following report, which was adopted:

"The officers of the last Synod appointed as a Committee to confer with the Rev. Dr. Mayer in relation to the copies of documents from Holland relative to the organizations and establishment of the German Reformed Church in America; and communicate to him the desire of Synod to enter into some arrangements with him, which will secure these documents for the use of the Church, respectfully report,

That, in accordance with their instructions, they communicated the wishes of the Synod to the Rev. Dr. Mayer, and received from him the reply, "that these documents, as well as many others both in manuscript and in print, are indeed in his possession, and are of much value for a history of the German Reformed Church in America; but as he is using them for that purpose, (a fact of which the Synod cannot be wholly uninformed,) he is not prepared to make a transfer of them on any terms to other hands. They will be as safe, however, in his possession as they would be elsewhere, and will, he presumes, eventually become the property of the Church."

## 1848

The Synod of 1848 met in Hagerstown, Maryland. The opening sermon was preached by the President, Rev. Elias Heiner, on the theme "Church Feeling." He criticised the new methods which were in vogue and emphasized the objectivity of the Church. The subject of the liturgy was made the order of the day at the opening of the Tuesday morning session. After a brief discussion, action on the subject was postponed to the next meeting of Synod.

A strong plea was made by the ministers of the Ohio Synod for Missionary help from the East.

The subject of the Printing Establishment was taken up and discussed. The result was that the Synod directed that the affairs of the Printing Establishment should be wound up and the publications of the church issued under new arrangements after the first of January next. The title of the "Weekly Messenger" under the new arrangement is to be changed to "German Reformed Messenger," and that of the "Christliche Zeitschrift" to "Reformirte Kirchenzeitung." The Rev. S. B. Schneck was chosen editor of the latter paper.

The Report on the State of Religion in 1848 referred to the following facts as significant: "Increased attention is given to the youth and children of the



Church as is seen in the growth of the Sunday School movement." "A better appreciation, on the part of the laity, of the character and history of the Reformed Church and the propriety of its usages."

1849

The Synod of 1849 met in Norristown, Pa., on October 11th with Rev. J. Rebaugh as President.

The Contributors to the Fund for the relief of Ministers and their Widows of the German Reformed Church in the United States, who had recently organized under a new charter obtained from the Legislature of Pennsylvania were heard at some length, and the work was cordially recommended to the Synod. A communication came to Synod urging an Institution for the training of Deaconesses. Rev. J. C. Bucher made some statements in reference to the interests of the German Reformed Church in Franklin College, Lancaster, Pa. Synod was informed of the death of Dr. Lewis Mayer, York, Pa.

The Liturgy question was discussed at some length, after which the following report was adopted:

"The report presents a brief historical sketch of the general subject, and then concludes with the following suggestions:

1. That the use of liturgical forms of Church worship, as recognized by our forefathers has the clear sanction of the practice and peculiar genius of the original protestant churches.

2. That there is nothing in the present circumstances of our Church in this country to call for or justify a total departure from this ancient and long established usage.

3. That the Liturgy now authorized and partially used by the Church, is inadequate to our wants, inasmuch as apart from other deficiencies which may be found in it, it makes no provision for ordinary occasions of public worship.

4. That whilst the older Liturgies of the Church, and especially that of the Palatinate, are of such a character as to commend the greater portions of them for adoption, there is still need of various modifications in order to adapt them fully to our wants and circumstances.

5. That the present would be as favorable a time for making the requisite provision in the case, as any which may be anticipated in the future.

6. That Synod, therefore, proceed to make such arrangements as it may in its wisdom think best, for securing this object.

The following additional resolution was adopted:

Resolved, That a committee be appointed, to whom shall be referred the

whole subject of the proposed Liturgy, who shall report at the next meeting of Synod, a Plan or Schedule of a Liturgy, embracing an article of such a work as is proposed in the end to be produced. It is expected, therefore, that this Committee will thoroughly examine the various Liturgies of the Reformed Churches and other works published on this subject in later times, and specify as far as this may be done, the particular forms that are believed to be needed, and furnish specimens as may be regarded as called for in the circumstances of the Church in this country."

The Printing Establishment of the Synod was transferred to the private firm, known as M. Kieffer & Co.

The report on the State of Religion in 1849 was written by Rev. A. S. Leinbach, Chairman. The Foreign Mission Board stated that Missionary Schneider had removed from Broosa, in Asia Minor to Aintab in Syria. The Domestic Mission Board directed attention to the importance of securing young men who shall be trained in our Institutions at Mercersburg, for the work of Home Missions.

The discussion on the Liturgy question was the outstanding feature of the Norristown Synod of 1849. The debate was opened by Dr. J. H. A. Bomberger, Chairman of the Committee. The first item was to the effect "that the use of Liturgical forms of Church worship, as recognized by our forefathers, has the clear sanction of the practice and peculiar genius of the original Protestant Churches."

## 1850

A special meeting of the Synod was held in Harrisburg, Pa., on January 30th, 1850.

The object of the meeting was stated by the President, Rev. John Rebaugh.

"1. To obtain of Synod a ratification or approval of the late acts and proceedings of the Board of Trustees of Marshall College, touching a removal of said College from Mercersburg to Lancaster, Pa., and a union of it, on certain conditions, with Franklin College, located in the last mentioned city.

2. To consider the practicability and expediency of removing the Theological Seminary of the German Reformed Church from Mercersburg to Lancaster city.

3. To take into consideration the general subject of the removal of our College and Seminary from Mercersburg to some other place, and to adopt such measures as may seem best calculated to advance and secure the interests of said institutions, and of the German Reformed Church generally."

The proceedings of the Board of Trustees of Marshall College on the propositions from the Trustees of Franklin College for the union of the two institutions, were presented and read, together with the report of the Committee of conference with the Trustees of Franklin College appointed by the Trustees of Marshall College. After a lengthy discussion a Committee was appointed, to whom the general subject was referred. This committee consisted of the Rev. Philip Schaf, Ph. D., Benjamin S. Schneck, Bernard C. Wolff, D. D. and elders John C. Bucher and Isaac Meyers. After the report of this committee was received, Synod resolved: "That there is no legal or moral difficulty in the way of the removal of Marshall College to some other place."

It was further resolved that the course pursued by the Trustees of Marshall College and its committee, touching a consideration of certain proposals from Franklin College, with regard to a union of the two institutions, be approved.

Resolved, That the Board of Trustees of Marshall College be requested to take, through its committee, the necessary steps to complete the plan of union, and to make the division of the funds of Franklin College, as proposed by the Lutheran and other Trustees of said College.

Resolved, That the proceedings of the Board of Trustees of Marshall College, touching the requirement of \$25,000, from the people of the city and county of Lancaster, be approved.

Resolved, That a committee be appointed to confer with the committee of the Board of Trustees of Marshall College, upon the subject of a union of Franklin and Marshall Colleges, and that they be authorized, in conjunction with said committee, to take the steps necessary to carry out and complete any plan which may ultimately be agreed upon by the Boards of the respective Colleges for the accomplishment of said union.

It was further decided that inasmuch as speedy action on the subject for the consideration of which the special meeting of Synod was called was absolutely necessary, the matter be not referred to the several Classes for action.

The regular meeting of the Synod of 1850 was held on October 10th-16th, in Martinsburg, Berkley County, Va., with Rev. Albert Helffenstein as President. It was recommended by the Synod that the Triennial Convention of the Synods of the Church be continued as an advisory body. Rev. Peter S. Fisher reported as delegate to the Synod of Ohio, that Heidelberg College and the Western Theological Seminary were locating in Tiffin. The Western Seminary had elected Rev. Benjamin S. Schneck as Professor of Theology.

The Eastern Seminary was in an embarrassing financial condition, in consequence of which the following communication was received by the Board of Visitors from Dr. John W. Nevin:

"Gentlemen:

You are hereby respectfully informed, that I propose to stop service as Professor of Theology in the Seminary under your care, with the close of the present session. A sufficient reason for this step is found in the fact that for a long time past my salary has not been paid, according to original engagement, and I see no other way in which to bring the matter to proper consideration. At the same time, the necessities of the College have seemed to require my whole time for that institution, as an alternative more tolerable than its being allowed to fail altogether by my withdrawal from its service.

Yours in the Gospel,  
John W. Nevin

Mercersburg, Sept. 10, 1850.

On the above communication the Board took the following action:

Resolved, That we exceedingly regret the existence of the circumstances which, in the judgment of Dr. Nevin, render it necessary for him to discontinue his services in the Seminary for a season, but at the same time feel constrained to yield to his wishes, with the understanding that he will resume his labors in the Seminary as soon as circumstances will possibly admit of it; and that the Synod be requested to take measures for the speedy removal of the circumstances rendering this arrangement necessary, so far as they come under its particular cognizance."

A Committee of Synod with Rev. Henry Harbaugh as Chairman made a strong plea to Synod to meet its obligations to the Seminary, the result of which was that the backstanding salary of \$2250 due the professors was apportioned among the several Classes.

The Board of Domestic Missions reported the result of its work in Winchester, Va., Cumberland, Md., Wilkes-Barre, Pa., and the Western part of the State of New York. The station at Cincinnati, Ohio, was under the pastoral care of the Rev. Emanuel V. Gerhart. Rev. Daniel Kroh was missionary pastor in southern Michigan and Rev. A. Rahn in Lawrenceburg, Indiana. Dr. E. V. Gerhart also made a missionary tour into the States of Kentucky, Missouri, and Illinois. The Board of Foreign Missions reported that the Rev. Mr. Schneider with his family continued to reside in Aintab, in Syria.

A Committee of the Synod to consider the publication of Dr. Lewis Mayer's "History of the German Reformed Church" reported as follows:

"That they have examined the Rev. Dr. Mayer's manuscript History of the German Reformed Church, and find that the first volume, embracing the history of the Reformed Church in Switzerland and Germany, and which will probably make, if published, some five or six hundred octavo pages, is ready for the press. The second volume, designed to embrace the history of the



German Reformed Church in this country, is incomplete. Most of the necessary materials are collected, and its history down to about the year 1756, is partly written out. Great labor and much time have been expended on this important work, and it is deeply to be regretted, that Dr. Mayer was not spared to complete it with his own hand. As it is, your committee recommend the publication of the first volume, and suggest the expediency of having the second volume completed by another hand. In the matter of publication, Synod need incur no responsibility whatever. It is understood, that the son of the deceased author, John L. Meyer, Esq., is willing to give immediate attention to the publication of the work on his own responsibility."

"The following report was received from the committee appointed to confer and co-operate with the committee of the Board of Trustees of Marshall College, on the subject of a union of Franklin and Marshall Colleges:

The undersigned, as Chairman of the "committee appointed at the special meeting of Synod at Harrisburg, Pa., to confer with a similar committee appointed by the Board of Trustees of Marshall College, on the subject of a union of Franklin and Marshall Colleges," begs leave to report:

"That in furtherance of the object contemplated, an act of incorporation for the united institutions to be located in Lancaster, Pa., under the style and title of "Franklin Marshall College," with such provisions and stipulations as were generally satisfactory to the minds of the committees, was obtained from the Legislature of Pennsylvania, at the close of its late sessions in Harrisburg.

This act of incorporation, amongst other stipulations preliminary and conditional to a union of the two Institutions, requires that the sum of \$25,000 be raised by the citizens of Lancaster city and county, as a contribution to the new Board of Trustees for the erection of College buildings, and that \$15,000 be raised by the German Reformed Church for the extinguishment of the interest of the sister Church in Franklin College."

#### 1851

The Synod of 1851 assembled in the First German Reformed church, Lancaster, Pa., with Rev. D. Ziegler as President pro. tem. A communication from the Reformed congregation of Philadelphia, (Northern Liberties) requested Synod to release Prof. Schaf from his professional duties in the Seminary, with a view to calling him to the pastorate.

Maryland Classis requested that pastoral charges and not the number of ministers be made the basis for representation on the floor of Synod. This proposition was negatived. In the evening of the Saturday Session, Dr. Schaf

preached a very able sermon on Systematic Benevolence, which was later published in pamphlet form.

"The request of the Mercersburg Classis, for a new Classis out of parts of Mercersburg, Maryland and Susquehanna, was sent down to these Classes for their sanction. (The Susquehanna Classis made provision in favor of this matter at their last meeting.) The object is to form the proposed Classis (to be called "Juniata Classis") out of Centre, Clinton, Huntingdon and Bedford counties in Pennsylvania, and that part of Maryland which lies West of the South Mountain, is to be attached to Mercersburg Classis."

The resignation of Dr. John W. Nevin as Professor in the Theological Seminary occasioned a great deal of discussion in the Synod. Resolutions expressing the confidence of Synod in his orthodoxy, and its high appreciation of his services were stricken out and the following substituted in their place and adopted:

"Resolved, That the Rev. Dr. Nevin be respectfully requested to withdraw his resignation, and to resume his service in the Theological Seminary.

Resolved, That, in case the Rev. Dr. Nevin should still insist upon his resignation, Synod yield to his request with great reluctance for the present, and leave his professorship vacant, in the hope that he, in the Providence of God, may see his way clear to return to the same at no distant day, and with the expectation and decided wish for him to remain in his present relation to the College in the mean time."

## 1852

The Synod of 1852 was held in Baltimore, Md., with Rev. John F. Mesick as President.

Rev. Emanuel V. Gerhart who was now Professor of Theology in the Western Seminary wrote to Synod, stating that "until within several months the Institution has been without a Library, but through the kindness of some of the Western clergymen, some two or three hundred volumes have been presented. He also states, that while on a visit to the East, he succeeded in obtaining some 800 volumes, the most of which are select works. Having learned through the Professors at Mercersburg that our Library there contains some duplicate copies, he earnestly appeals, in behalf of the Theological Seminary at Tiffin, for a grant of these duplicates to be transferred to the Institutions of the West."

It appears that the fraternal delegates of the Synod of the Reformed Protestant Dutch Church had misunderstood the action of our Synod at Lancaster and had published to the Christian World that our Synod had departed from the faith once delivered to the Saints. A Committee headed by

Rev. Joshua H. Derr answered this accusation in strong terms. This may have strained relations between the two branches of the Reformed Church for a time. In this same year the Rev. Joseph F. Berg, D. D. of Philadelphia was dismissed to the Synod of the Reformed Dutch Church.

A movement to form new Classes in the Synod developed during 1852. The Classis of Mercersburg requested the formation of a new Classis under the name of the Classis of Juniata. The Classis of Lebanon complied with the request of Synod in reference to the propriety of dividing its territory into two Classes and desired that Lancaster county and the Harrisburg charge be constituted a new Classis with the title of the Classis of Lancaster.

The Committee on Examination and Licensure reported that an applicant by the name of Mr. Benjamin Bausman had been referred to them, had passed a satisfactory examination, and was subsequently placed under the care of the Classis of Lancaster about to be organized.

There was a falling off of receipts for the support of the Seminary during the year. The Seminary was indebted to the College in the sum of \$3320, on its note given some years ago. Towards the liquidation of this debt the Board agreed to pay annually the salary of the President of the College, until the whole debt was cancelled. The Seminary was in a critical condition. There were internal difficulties. Dr. John W. Nevin, Professor of Didactic Theology had resigned. Only a small number of students remained. Six students had been dismissed at their own request. But the remnant that was left consisted of C. Z. Weiser, Samuel G. Wagner, Benjamin Bausman, E. E. Higbee, George B. Russell, M. G. I. Stern, Joseph Hanneberry, A. Muehlmeier and C. Lienkemper.

A Committee appointed to nominate candidates for the vacant professorship in the Theological Seminary proposed the following persons, viz.

Rev. Bernard C. Wolff, D. D.

Rev. Daniel Zacharias, D. D.

Rev. Moses Kieffer

On the second ballot the choice fell on Rev. Bernard C. Wolff, D. D. Synod adopted the following resolution:

"That in the Rev. Dr. Nevin's retirement from our Theological Seminary, this Synod takes great pleasure in testifying to the zeal and ability with which he has discharged his duties as Professor of Didactic Theology, during a period of nearly twelve years, and that we continue to cherish for him sentiments of very high regard, and shall never cease to respect and love him."

Home Missions in the Middle West developed greatly during this period.

The sacrifices of missionary pastors make interesting pioneer reading. Seventeen missionaries received aid during the year.

Synod deemed it inexpedient to proceed with the organization of Juniata Classis at this time, but the organization of Lancaster Classis was effected without delay. The Committee to define the boundaries reported to Synod as follows:

"Resolved, That Lancaster County, and that part of Dauphin County which lies East of the Blue Ridge, constitute the territory of Lancaster Classis.

Resolved, That the Classis of Lebanon be requested to meet in Reading on the 2nd Tuesday in November, at 7 o'clock, P. M., and to dismiss those ministers who live within the bounds of the proposed Classis.

Resolved, That the ministers and one elder from each pastoral charge, within these limits assemble in the Lecture room of the German Reformed St. Paul's Church of Lancaster, on the 3rd Tuesday of November, 1852, for the purpose of organizing said Classis, and that the Rev. Henry Harbaugh preach the sermon and preside on the occasion."

The following resolutions of the Synod of 1852 throw some light on the matters of vital interest in the churches.

"Resolved, That it be enjoined on the different Classes to examine particularly all applicants for licensure, as to their knowledge of the origin, history and doctrines of the Heidelberg Catechism, and also of the Constitution of the German Reformed Church.

Resolved, That in view of the want of ministers in the Church, it be earnestly enjoined upon the licentiates to enter on the active duties of the ministry as soon as God in his Providence may open the way for so doing.

Resolved, That the several ministers in connection with this Synod be reminded of their obligations with respect to the observance of the rules and regulations prefixed to the various forms in the Liturgy adopted by the Synod at Greencastle in 1840 "

Dr. Philip Schaf, Chairman of the important Committee on the Liturgy presented the following detailed report of the principles on which the new Liturgy was to be constructed:

"1. The liturgical worship of the Primitive Church, as far as it can be ascertained from the Holy Scriptures, the oldest ecclesiastical writers, and the Liturgies of the Greek and Latin Churches of the third and fourth centuries, ought to be made, as much as possible, the general basis of the proposed Liturgy; the more so, as they are in fact also the source from which the best portions of the various Liturgies of the sixteenth century were derived, such as the forms of confession and absolution, the litanies, the creeds the Te



Deum, the Gloria in excelsis, the collects, the doxologies, &c. For the merit of the Reformation in the department of worship, if we except the hymnology, which has been very materially enriched, especially by the evangelical churches of Germany, does not so much consist in producing new forms of devotion, as in transferring those handed down from former ages into the vernacular tongues, in purifying them from certain additions, in reducing them to greater simplicity, and in subordinating them to the preaching of the Gospel, as the principal part of Protestant worship.

2. Among the later Liturgies special reference ought to be had to the old Palatinate and other Reformed Liturgies of the sixteenth century.

3. Neither the ancient Catholic nor the old Reformed Liturgies, however, ought to be copied slavishly, but reproduced rather in a free evangelical spirit and adapted to the peculiar wants of our age and denomination; inasmuch as these Liturgies themselves exhibit to us a considerable variety with essential unity, and as every age of the Church has the promise of the Spirit and a peculiar mission to fulfil. For the same reason, new forms may be prepared also, where it may seem desirable, but in keeping always with the devotional spirit of the Church in her purest days.

4. Those portions of the Liturgy which are most frequently used, as the regular service on the Lord's Day, and the celebration of the Lord's Supper, should embrace several forms, some shorter and some larger, some with and some without responses, with a view to avoid monotony, and to adapt them the more readily to the condition and wants of our various ministers and congregations which are evidently not prepared for an entire uniformity.

5. The language and style ought to be throughout scriptural as much as possible; that is, simple, sublime, and devotional, such as we find in the Psalms especially, and in the Lord's Prayer. The doctrinal tone, which predominates too much in most of the Calvinistic Liturgies, ought to be used only within certain limits.

6. The addition of a Family Liturgy, including a sufficient number of prayers, seems to be very desirable, not only on account of its independent value, but especially also because it would facilitate the introduction of the Liturgy amongst our laity, and thus promote its right use in the Church. For, in the opinion of your Committee, a Liturgy will never fully answer its purpose, and be sufficiently appreciated by the congregations, if it is confined to the hands of the minister. Like the Bible, the Catechism and the Hymn Book, it ought to be the Common property and manual of every member of the Church. The laymen will take a far deeper interest in the devotional exercises, if they can follow the minister by their book, and respond at least with an audible Amen at the end of each prayer.

7. Finally, a Liturgy ought not to interfere with the proper use of extemporaneous prayer, either in public or in private: but rather to regulate and promote it. Sufficient room ought to be left for its exercise in connection with the Sunday afternoon and evening services, as well as in weekly Bible lectures, social prayer meetings, catechetical exercises, and on special occasions.

If these principles be conscientiously and wisely carried out, it is hoped that, by the blessing of God a Liturgy might be produced at last which will be a bond of union both with the ancient Catholic Church and the Reformation, and yet be the product of the religious life of our denomination in its present state."

The Committee on the union of Franklin and Marshall College reported that with the authorization of Synod they had apportioned among the several Classes the sum of \$15,000 required for the extinguishment of the claims of the Lutheran Church, to the one-third part of the funds of Franklin College. Every Classis asked to take part in this work. This was the first attempt of the Church to collect funds for the support of her Institutions by a regular assessment upon the congregations throughout all her borders.

"The plan was hailed with satisfaction, and was regarded as an easy, safe and reliable mode of providing for the future support of the Church and her Institutions."

### 1853

The Synod of 1853 met in Philadelphia, Pa., with the Rev. Daniel G. Bragonier of Shepherdstown, Virginia, as President.

Synod considered the propriety of effecting a closer alliance between the Reformed Churches of Europe and the Reformed Church in America. At the request of the Synod of Ohio it was decided to give consideration to the possible formation of a common higher judicatory, to be called the "General Assembly of the German Reformed Church of America."

The Classis of Mercersburg requested Synod to take such steps with regard to the property of Marshall College at Mercersburg, as will secure it for the use of a High School, which shall stand in permanent relation with the German Reformed Church, and remain auxiliary to the College at Lancaster, either as the property directly of the Church itself, or by being conveyed to some other party under such condition as may hold it permanently under the general control of the Church, while it shall secure to it also a proper share of its patronage and favor.

Synod enjoined upon the pastors of the Church to preach at least one sermon during the year on the importance of young men dedicating them-

selves to the work of the Gospel ministry. The Seminary had only one Professor in the actual discharge of his duties, and the church owed him \$1250 in back salary. To meet the needs of beneficiary students the Board had to borrow \$300.

Dr. Schaf informed the Board of his election to the Presidency of Franklin and Marshall College, and of his willingness to accept that appointment, provided it should meet the approbation of Synod. He tendered his resignation as Professor in the Seminary, subject to the decision of Synod. To Dr. Schaf's communication the Board of Visitors expressed the conviction that it would be prejudicial to the interests of the Seminary and the Church, should the Synod allow any arrangements to be made that would result in closing the Seminary even for a season.

The Synod decided that it could not relinquish the services of Rev. Dr. Schaf, or consent to his retirement from the chair which he had so ably and faithfully filled in the Seminary. Meanwhile Rev. Dr. Wolff had been elected to the Seminary to take the place of Dr. J. W. Nevin. Dr. Wolff was reluctant to accept the position. But Synod decided that the call be again placed in his hands. Synod's action reads thus:

"Your committee appointed to prepare a minute expressive of the sentiments of Synod relative to the appointment of the Rev. Dr. Schaf, to the Presidency of Franklin and Marshall College, and the re-commitment to the Rev. Dr. Wolff of the subject matter of the call to a Professorship in our Theological Seminary, placed in his hands a year ago, would respectfully offer the following, as indicating the ground on which Synod based its action in relation to the cases referred to:

Notwithstanding that this Synod cherishes for the prosperity of Franklin and Marshall College a deep and lively interest, and would be happy, if it were possible, to comply with the desire expressed by their choice, nevertheless, in view of various and weighty considerations connected with our Theological Seminary, and more especially the fact, that the Professor elect, has expressed his unwillingness to serve as the sole Professor in our Seminary, Synod cannot see its way clear to release Dr. Schaf, as Professor in our Seminary, and, at the same time, it was deemed expedient respectfully to place again into the hands of the Rev. Dr. Wolff, the subject matter of his appointment, which he has recommitted, for his still further consideration."

Rev. Dr. Wolff was unwilling to assume the sole responsibility of conducting the Seminary alone and asked to be relieved from accepting the call extended to him a year ago, but Synod declined to accede to his wishes, and counseled him to accept the high trust to which he had been elected.

"Then a letter was received from the Rev. Dr. Schaf, requesting Synod to

grant him leave of absence from the Seminary for one year, for the purpose of affording him an opportunity to visit his relatives and friends in Europe, which he has, for some time past, contemplated doing, and which he thinks can be best done at the present juncture. The following resolutions were adopted in reference to this request:

Resolved, That, in view of the arduous labors, which the Rev. Dr. Schaf has been rendering the Church in his relation to the Theological Seminary since his connection therewith, this Synod thinks it due to him, to acquiesce in his request, and accordingly authorize the Board of Trustees of the Theological Seminary, to make such provision as may be necessary to enable him to enter upon the proposed tour."

The thrilling story of our missionaries in the Middle West during this decade cannot be told here in detail, much to our regret. One station embraced but fourteen families and sixty-four members. The preacher walked seven miles on foot, preached twice a Sunday, and received two hundred dollars a year. He says: "I believe it to be the solemn duty of our Reformed Church to provide for this new congregation the pure milk of the Gospel, that the God of all grace may fulfil the purposes of his mission in their souls."

The following report was received from the committee on the union of Franklin and Marshall Colleges;

"The committee on the union of Franklin and Marshall Colleges respectfully report, that this great enterprise, to which their efforts have been directed for the last three years, has, with the aid and counsel of Synod's Financial Committee, been happily carried into effect. This was done by the extinguishment of the Lutheran title and interest in Franklin College, and the establishment of a new Institution under the name and style of the two Colleges thus merged into one: Franklin and Marshall College.

Under a charter procured for that purpose from the Legislature of Pennsylvania, the Board of Trustees, of which, two-thirds must be of the German Reformed Church, was regularly organized, and the Hon. James Buchanan was elected its President. Soon after, a Faculty was chosen, and the Institution was formally opened under favorable auspices. It is still more encouraging to add, that the Fall Session has just commenced, with a large accession to the number of students, and that the prospect of increasing prosperity is hopeful and bright.

To accomplish this desirable object, it was necessary, as is well known, to extinguish the Lutheran interest in Franklin College. This, at the time your committee was appointed, was estimated at \$15,000. Upon a full and fair valuation of the property and funds of the Institution, it was ascertained



that the estimate was too low and that it would require the sum of \$17,000 to purchase the claim of the sister Church."

An acrimonious trial was held by Synod because of complaints against the editorial conduct of the Rev. Samuel R. Fisher, D. D. He was charged with endorsing in the "Messenger," as editor of the paper, the views and opinions of Rev. Dr. John W. Nevin and others who represented the Mercersburg views. After a two-day debate, Synod by vote did not sustain the complainants. The Chairman of Synod's Committee, Dr. John H. A. Bomberger, presented the following resolutions which Synod adopted as its policy toward Church publications:

"Resolved, That whilst this Synod holds itself, in a certain sense, responsible for the general character of the religious periodicals published by its authority, it does not hold itself pledged to endorse every opinion and sentiment which may appear in their columns.

Resolved, That it is impossible for the editors of our religious periodicals properly to conduct them, unless they be clothed with discretionary power to admit or reject communications sent for publication in the papers; but this authority may not be arbitrarily exercised, or so as to violate the right of any ministers or members of the Church to a fair and impartial hearing in the columns of those papers, when it is sought in a becoming and Christian manner."

North Carolina Classis placed in the hands of Synod a resolution announcing its refusal any longer to remain under the jurisdiction of the Synod and declaring its ecclesiastical independence because "This Synod holds and defends certain heresies designated as the heresies of Mercersburg."

"Synod then resolved that inasmuch as a Classis is the creature of Synod, and its existence, therefore, as such, depends upon the will of Synod, the Classis of North Carolina is incompetent to dissolve the relation and declare its independence.

Resolved, That any attempt to dissolve this relation, in the manner done by said Classis in the present instance, is schismatic in its principle, and to be solemnly reprobated accordingly.

Resolved, That, whereas we believe the Classis of North Carolina acted with rash precipitancy in this matter, not duly considering the gross wrong involved to itself, the Church from which it has thus sought to tear itself away, and the kingdom of Christ generally, it is our privilege to afford those brethren an opportunity of reconsidering their course, and making reparation for the evil done.

Resolved, That a committee of three ministers and two elders be appointed to address a letter of Christian admonition to the Classis of North

Carolina, kindly pointing out to them their fault, and affectionately and earnestly exhorting them to repentance."

1854

The Synod of 1854 convened in Lewisburg, Union County, Pa., with Rev. Robert Douglas of the Boonsboro charge as President. The Stated Clerk was Rev. Samuel R. Fisher, D. D.

The Theological Seminary had received during its most critical year a legacy and a gift, amounting to \$16,000. The liberal bequest of Daniel Kieffer of Berks County, Pa., "aroused the drooping energies of the Seminary," and the gift of \$5,000 on the part of Miss Ann E. Keller of Huntingdon County, Pa., still further cheered the Church. As there were no Professors in the Seminary during the year, the Board was enabled to reduce its liabilities considerably. At least the doors of the Seminary were opened again in the fall of 1854, after having been closed for a year. Rev. Dr. Wolff had finally accepted his Professorship and made arrangements to enter upon his duties.

Dr. Henry Harbaugh was appointed Chairman of a Committee to devise plans to secure the money, purchase land and erect a building on the campus of Franklin and Marshall College, Lancaster, Pa., in which Beneficiary students could be boarded in common.

The Board of Domestic Missions had fourteen missionaries commissioned to congregations. Rev. George B. Russell, in Pittsburgh, Rev. William Philips, Spring Garden, Philadelphia, Rev. Nicholas Gehr in Akron, Ohio, Rev. Herman Rust, Cincinnati, Ohio, Rev. A. Muehlmeier, Sheboygan, Wisconsin, Rev. A. Winter in Milwaukee, Wisconsin, and others scattered throughout seven states. Synod resolved that the different Classes be admonished to devise ways for securing contributions from *all* charges for missions.

"The following resolution was adopted:

Resolved, That whereas, it is understood, that important papers relating to the history of the German Reformed Church in this country, prepared by the late Rev. Dr. Mayer, are in the possession of his heirs, a committee be appointed to endeavor to secure these papers as the property of Synod.

The following persons were appointed this committee: Rev. Henry Harbaugh, Jacob O. Miller, Joel L. Reber, and Elders John Rodenmayer and George Laucks."

When Synod refused to give its consent to the resignation of Dr. Schaf from the Seminary, and to his acceptance of the Presidency of Franklin and Marshall College, the Rev. Emanuel V. Gerhart was chosen to take his

place. Synod therefore cordially concurred in the election of Rev. Emanuel V. Gerhart to the Presidency of the newly established united College in Lancaster, Pa.

Rev. E. V. Gerhart had been Professor of Theology in the Western Theological Seminary and President of Heidelberg College. The Synod of Ohio called a General Convention in Delaware, Ohio, on December 5, 1854, to act upon the request of Rev. E. V. Gerhart to resign. In his letter of resignation he wrote: "My election at Lancaster took me greatly by surprise. There had been no previous consultation with me until I received the official communication announcing the result. Some of the principal considerations that have led me to accept the offer from my alma mater are: The past history of Franklin and Marshall College, its direct and vital relation to the body of the German Reformed Church, its indirect relation to the Church West, as well as all the circumstances connected with my unanimous election."

Ohio Synod accepted the resignation with regret, and nominated Dr. B. S. Schneck and Rev. Henry Harbaugh as candidates for the Professorship of Theology in the Seminary at Tiffin, Ohio. Dr. Schneck was elected and called. Ohio Synod then proceeded to nominate candidates for the Presidency of Heidelberg College, and elected Rev. Geo. W. Williard.

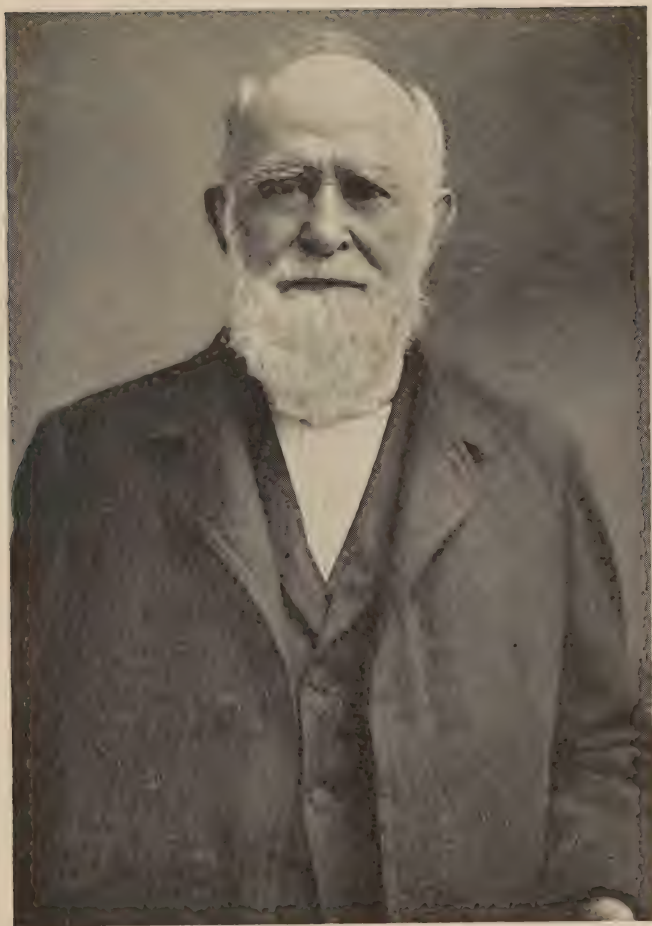
## 1855

The Synod of 1855 met in Chambersburg, Franklin County, Pa., with Rev. Henry Harbaugh as President.

It was decided to publish a series of pamphlets on the history, doctrine and mission of the German Reformed Church in America, and to join with the Lutheran Ministerium in the publication of a Union German Sunday School Hymn book.

The report on the State of Religion in 1855 was written by Rev. Benjamin Bausman. It refers to the systematic benevolence plan that is being created for the Church and mentions a bequest of \$5000 from Peter Cook Esq. toward the benevolent objects of the Church.

The Treasurer of the Theological Seminary reported that "with the liberal bequests and donations of the past few years, the two Professorships may now safely be said to be endowed." But there was still a debt for buildings at Mercersburg, hanging over the Seminary. After having been suspended for one year, in consequence of the absence of Dr. Schaf in Europe, the Theological Seminary was again re-opened on November 1, 1854. In accordance with a provision made by Synod, the Rev. Dr. Wolff, Professor



DR. EMANUEL V. GERHART

The first President of the united Franklin and Marshall College; President of  
the Faculty of the Theological Seminary at Lancaster, Pa.





Joint Faculties of Franklin and Marshall Academy, Theological Seminary of Lancaster, and Marshall College, taken about 1872-1873. Top row: left to right, Samuel M. Otto, A.B. (Academy); Cyrus V. Mays, A.M. (Academy); Dr. John S. Stahr (College); Walter E. Krebs, A.M. (College); Daniel M. Wolf, A.M. (College). Bottom row: left to right, Frederick A. Gast, A.M. (Seminary); Thomas G. Apple, D.D. (Seminary); Emanuel V. Gerhart, D.D. (Seminary); John W. Nevin, D.D. (College); John L. Atlee, M.D. (College); William M. Nevin, A.M. (College); Theodore Appel, D.D. (College).

Elect, was inaugurated in Chambersburg, Pa., on November 29th, 1854, as Professor of Didactic and Practical Theology.

The following letter was sent to Synod by the Rev. Philip Schaf, D.D. in reference to the Library of the Theological Seminary:

"It affords me pleasure to inform Synod of an addition made to the Library of our Theological Seminary at Mercersburg, during the last Synodical year.

The Classis of Susquehanna placed \$100 in my hands for the purchase of books to the Library during my recent tour in Europe. In addition to this, I realized \$65 from lectures on Europe, which I delivered last winter in several places, for the same object, as follows: one Lecture at Chambersburg, \$16.70; one Lecture at Greencastle, \$6.00; one Lecture at Hagerstown, \$10.00; six Lectures at Mercersburg, \$32.30; making in all \$65.00. I might have realized a far greater sum by charging more for admission, than I was willing to do, or by delivering the Lectures in larger towns. But this would have materially interfered with my official duties in the Seminary.

For this sum of \$165.00, I bought about two hundred volumes of valuable books and deposited them in the library room. Amongst them are the complete works of Augustine, Anselm, Zwingli, Melancthon, and a number of useful modern German and English books on Exegesis, Church History and Didactic Theology. A full list is appended to the Catalogue of the Library.

I also received during my recent visit in Europe, several unsolicited donations to the Library from friends, amongst which I mention the theological publications of the late Archdeacon Wilberforce on the Incarnation, the Doctrine of Baptism and the Holy Eucharist.

I take the liberty, in this connection, respectfully to direct the attention of Synod to the great importance of soon providing ways and means to create a Library Fund, for the purpose of making such annual additions to the Library, as the wants of the professors and students demand. Every well established institution has such a fund. Ours is as yet entirely destitute of it. By far the greater portion of the books of our library were collected thirty years ago in Germany. Hence it is extremely defective in English and modern German literature, as well as in patristic theology. The defect is now more felt than before, since with Marshall College the libraries of the Literary Societies have been likewise transferred to Lancaster. Professors and students cannot possibly keep up with the enormously increasing literature of the age out of their private means. I know well enough, that the value of a library by no means depends upon the number, but upon the quality of the books. But ours, unfortunately, while it contains a great many useless or indifferent books and unbound sheets, is destitute of many standard works which are absolutely indispensable to the student of divinity.

If all our Classes would imitate the noble example set them by the Susquehanna Classis, in the recent donation which I acknowledge above, this defect would soon be supplied.

It might also be urged upon the attention of the authors, in our Church, to favor the Seminary library with copies of their publications, that it may contain a complete collection of our denominational literature, which has made such rapid progress of late, and promises to grow in number and importance every year."

Synod's action on this subject was formulated by Dr. Emanuel V. Gerhart:

"In view of the defective character of the Library of the Theological Seminary, and the removal of the Libraries connected with the Literary Societies of the College, to Lancaster, the attention of Synod is directed to the great importance of soon providing ways and means to create a library fund, by means of which, such annual additions may be made to the Library, as the wants of the Professors and students may demand.

In regard to this subject, your committee would recommend, that the whole enterprise of increasing the Theological Library, be referred to the special attention of the Alumni Association of the Theological Seminary.

Your Committee would also suggest, that Synod politely direct the attention of the several authors in our Church to the want of the Seminary in this view, and solicit the donation of the works published by them."

The Board of Domestic Missions reported that Ohio had the largest number of our Missionaries, six; Pennsylvania, four; New York and Indiana each two; and Kentucky, Wisconsin and Iowa one each.

Dr. Philip Schaf reported on the Liturgy. He referred to the difficulty of the task and advised Synod to appoint a Committee of revision, and postpone final action on the subject.

North Carolina Classis was urged to return to the Synod.

The Synod requested the Board of Home Missions to institute agencies in our principal seaports, to receive such emigrants as have been piously dismissed from the Church in Europe.

Dr. Philip Schaf brought from Europe a letter of greeting to the Synod from the German Evangelical Church Diet, to which a fitting reply was made by the President of Synod, Dr. Henry Harbaugh. Synod also appointed Rev. Dr. Schneck, Rev. B. Bausman and elder G. S. Griffith as delegates to the next meeting of the Evangelical Church Diet.

Dr. Philip Schaf made a detailed report of his trip to Scotland, England, France, Germany, Austria, Switzerland and Holland. He collected several boxes of valuable books from authors and publishers in England and Germany for the Library of Franklin and Marshall College at Lancaster, and a few



works for the Seminary at Mercersburg, and raised six thousand dollars toward the support of a Theological Professor in the Evangelical Seminary at Marthasville, Missouri. His chief interest lay in Church union and cooperation between the Churches of Europe and America.

# 1856

The Synod of 1856 met in the city of Reading, Berks County, Pa. Rev. Henry Harbaugh preached the opening sermon in the First German Reformed Church on the text "But Jerusalem which is above is free, which is the mother of us all." Galatians 4:26. Rev. Samuel Helffenstein was chosen President.

A Committee of which Dr. Schaf was Chairman, was appointed to prepare a new German Hymn Book.

Susquehanna Classis requested Synod to accede to their action, dividing the Classis into two parts, the one to be called the East and the other the West Susquehanna Classis. The proposed division line is the Susquehanna River by the West branch up to the Lycoming County line, except that the Lewisburg and Selinsgrove charges are to be included in the Classis East of the Susquehanna.

It was reported that applications to the Seminary for ministers were constantly and urgently made which could not be supplied. Efforts were made to interest the Classes in the building of "Marshall Hall" on the Campus of Franklin and Marshall College. Dr. Henry Harbaugh was deeply interested in erecting this dormitory for beneficiary students in college. Synod's foreign missionary had come to America after an absence of 23 years, and addressed an evening meeting on the introduction of the Gospel among the Mohammedans.

Synod's Treasurer reported that

"The whole amount required to secure the advantages offered by a union of Franklin and Marshall Colleges, was \$17,169.61. To raise this sum two different assessments upon the Classes were made, viz:

East Penn'a. Classis,	\$4,200	p'd to Oct., '56	\$ 2,749,75
Zion's do.	2,400	" "	2,312,25
Lebanon do.	4,500	" "	4,551,39
Mercersburg do.	1,300	" "	1,010,35
Goshenhoppen do.	1,200	" "	497,45
Philadelphia do.	1,200	" "	728,15
Maryland do.	1,500	" "	1,376,75
Susquehanna do.	2,400	" "	2,415,14
Virginia do.			400,00
Miscellaneous amounts paid in			52,32
			<hr/>
			\$16,093,55



The following resolution was adopted:

Whereas this Synod is the oldest ecclesiastical body of German origin in this country, the Stated Clerk be directed, in the way of monumental, historical record, to place on the title page of the minutes of this year, "The One Hundred and Tenth Annual Sessions of Synod," and that hereafter this enumeration be regularly continued.

Out of the report of the delegates to the Triennial Convention held in Winchester, Va., the following items were referred to Synod.

"1. To merge the Triennial Convention into a Triennial General Synod, which should consist of the constitutional number of delegates from all the Eastern and Western Classes, and transact, with legislative authority, all the regular Synodical business, without constituting, however, a higher judicatory, but simply taking the place of the separate meetings of the two Synods every third year, with the view to promote union and harmony between the different sections of our Church, and thus to secure the praiseworthy objects contemplated in the formation of the Triennial Convention more efficiently than it could be done under its present form.

2. To alter the name of the "Synod of the German Reformed Church in the United States," so as to call it hereafter "The *Eastern* Synod of the German Reformed Church in the United States of America," and to change the name of the Synod of Ohio and adjacent States" into the name "The *Western* Synod of the German Reformed Church in the United States of America."

3. To instruct the Committee on the Liturgy to prepare and publish in one volume with their proposed Provisional Liturgy a new and critical selection of about one hundred and fifty standard Psalms and Hymns for public worship, including good translations of the best Latin, and especially German hymns, which are so intimately interwoven with the history and piety of our mother Church in Europe, and which should be secured as far as possible for the devotional use of our English as well as our German congregations.

4. To direct the attention of the various Classes to the propriety of establishing as many Classical Academies and Female Seminaries as practicable, in order to lay hold of the rising generation and to spread the blessings of a sound Christian education.

5. To appoint a Financial Agent for at least one year, who should visit all our charges and cooperate with the ministers, elders and deacons in raising funds for the various benevolent objects of the Church and introducing Synod's plan of Systematic Benevolence.

6. To create a fund for the annual increase of the Seminary Libraries.

7. To establish a Sunday School paper and to encourage a denominational

Sunday School literature, without involving the Synods in pecuniary liabilities.

8. To create a fund for disabled ministers and widows.

9. To send the Rev. Professors E. V. Gerhart and M. Kieffer as commissioners to the next meeting of the North Carolina Classis, for mutual conference, with the view to restore that Classis, if possible, to its regular connection with the German Reformed Church.

From the report of the committee on Missions and Education, the following recommendations are sent to both Synods for their consideration and adoption:

1. That the Synods, through their respective Boards, pay particular attention to the importance of establishing missions in cities, and promising central influential towns, such as are specified in the body of the report; and that they regard as of the highest importance, the proper qualifications for the peculiar work of missions of those whom they may place over them.

2. That they adopt, in their wisdom, some plan, by which they may be enabled to interest the entire Church upon the great and important subject of Missions, so as to lead ministers and members to appropriate more largely of that with which God has blessed them, for the spread of the gospel and the upbuilding of Christ's kingdom.

3. That the Western Synod employ, as soon as possible, a minister of suitable qualifications as general agent and superintendent of missions, and that the Eastern Synod introduce into their service for a similar purpose, the Financial Agent contemplated in the report on Miscellaneous Items."

### 1857

The 111th Annual Session of the Synod was held in Allentown, Lehigh County, Pa., October 20th-28th, 1857. Rev. Daniel Gans was chosen President.

A letter of greeting to the Synod from the German Evangelical Church in Germany spoke of an offer made towards the support of a student from this country whilst pursuing a course of theological study in Germany. The German Church Diet also suggested a conference of the German Churches in America, to which Synod replied that it did not feel itself prepared to move in this matter. Fraternal relations with the Pastoral Conference of Switzerland were opened by the Synod.

Zion's Classis requested Synod to take into consideration the expediency of restoring the ancient name of Synod—the "Synod of the Evangelical Reformed Church."

The Report on Religion and Morals was written by Rev. Thomas G.

Apple. It refers to the position that the Reformed Church was destined to hold in this country.

During the year there were connected with the Seminary the following "young gentlemen," Isaac G. Brown, Franklin K. Levan, Philip Williard, Chas. A. Rittenhouse, William R. Hofford, F. Augustus Gast, John W. Steinmetz, G. W. M. Shultz, J. Henry Dubbs and John M. Titzel. At the end of the year there were only six students left. Dr. Schaf called Synod's attention to the propriety of establishing a Theological Tutorship in the Theological Seminary.

The Trustees of Franklin and Marshall College appropriated two acres of their ground for the erection of "Marshall Hall" by the Synod.

The English Mission Church in Philadelphia, called the Church of the Apostles, dissolved its organization, and the principal members connected themselves with the Race Street congregation. Mission stations were increasing rapidly in the Middle West. The death of Mrs. Schneider, the wife of our missionary, which occurred on September 9, 1856, at Aintab, was a great loss to our foreign station.

This meeting of Synod was filled with complaints, trials and appeals from the action of Classes.

The Rev. John Gantenbein informed Synod that he was publishing a youth's paper in the German language, called, "Laemmerhirte," for the use of Sunday Schools. The Rev. John S. Kessler, D. D. was elected editor of the "Kirchen-Zeitung."

Dr. Philip Schaf made the following report on the preparation of a new German Hymn-book.

"That they have commenced the work assigned them; but have deemed it proper, before proceeding further, to lay the following principles, upon which they have agreed, before Synod for its approval or rejection:

1. That the new hymn book shall not contain less than three hundred, and, if possible, not more than four hundred classical Church hymns, selected from every period of the German Evangelical, and especially of the Reformed Church, including choice Psalms in metre, and successful translations of the old Latin and new English hymns.

2. As criteria of a classical Church hymn, which would entitle it to be admitted into the selection, the following particulars are proposed: a purely biblical, churchly and edifying tone of thought; unction of the Holy Ghost and poetical inspiration; purity, depth and fervor of feeling; propriety, simplicity and intelligibility of language; and a versification capable of being sung. On the other hand, subjective arbitrariness, or mediocrity of contents and form; dry doctrinal tone, sickly sentimentalism, and trifling; arti-

ficial phraseology, unreasonable length, and similar defects, justify the exclusion even of such hymns as can claim the authority of a distinguished name, or of long continued use.

3. The original text, as it grew out of the poetical inspiration of the author, and as it is, for example, attempted to be restored in the "Deutsch Evangelische Kirchengesangbuch in 150 Kernliedern," issued by the Church-conference at Eisenach in 1856, is to be preferred to all later productions, and shall be changed only in case there is a departure from sound doctrine or a violation of the laws of language and taste, or the length is too great for Church use.

4. The division shall follow the order of the Apostles' Creed and the Church year, so combined with each other as to represent therein, the objective course of revelation and God's plan of salvation, from the creation of the world to the resurrection of the body and eternal life. According to this, the following will be the principal heads: (1) Divine adoration, or hymns of general praise and prayer; (2) God the Father, and the Creation; (3) God the Son, and the Redemption of the World; (4) God the Holy Ghost, and the Sanctification of the World; (5) The Church and the Means of Grace; (6) The Order of Salvation, and the Christian Life; (7) The Last things; (8) Hymns for special times and circumstances. The festival hymns proper will be placed under the second, third and fourth heads. The Psalms that may be selected, will not be given in a separate division, but placed under their appropriate heads, according to the nature of their contents.

5. The following is proposed provisionally as the title of the work: "Das Gesangbuch der Evangelisch-Reformirten Kirche in den Vereinigten Staaten von Nord America, auf Verordnung der ostlichen und westlichen Synode bearbeitet und herausgeben."

6. As it is impossible for the Synod to judge of the merits of such a work, without it is laid before it in print, the committee deems it advisable to have the hymn book printed at first in a provisional way and to lay it before Synod for examination; but asks for more explicit instruction from Synod as to the way and manner of publication."

The German Reformed Synod of Ohio dismissed the Classis of Clarion to this Synod. The certificate of dismissal was found to be in order, and the Classis was received as a component part of Synod.

The Committee on Liturgy under the Chairmanship of Dr. John W. Nevin offered the following report:

"The committee appointed to prepare and publish a Provisional Liturgy for the use of the German Reformed Church, beg leave to lay before the Synod respectfully, at this time, their final report.



"It is with much satisfaction, and heartfelt thankfulness to God, they find themselves able to announce, that their difficult and laborious task has at length been brought to completion. A Liturgy, or General Order of Worship, including some Prayers for family use, and a small selection of choice Hymns, the whole forming a volume of about 400 pages, has been prepared, and is now in the hands of the Printer, with the prospect of being published in the course of a few days.

"It is not for the committee to speak of the merits of their own work. They may be allowed to say, however, that they have spared no pains to make it worthy of the solemn purpose for which it has been framed. It might have been produced in much less time, and with much less labor, had the object been simply to bring out a collection of written prayers of the first best sort that might have come to hand. But it was felt from the beginning, that the true idea of a Liturgy involved a great deal more than this; and that a great deal more than this was needed in fact, to satisfy the expectations and wants of the German Reformed Church. It was found, moreover, that with the progress of the work itself, the idea of what it should be, acquired new depth and force in the mind of the committee themselves; while it seemed to them, that the feeling of the Church also called for more in this direction than might have been distinctly thought of in the beginning. This gave rise naturally to caution and delay. A large part of the first preparations of the committee proved wholly unsatisfactory afterwards to themselves, and were either altogether laid aside, or at least wrought into entirely new form and shape. In this way, moreover, the work has been subject to long interruptions; and it seemed doubtful indeed at times, whether it would ever be completed at all. Nothing, however, has been lost, it is now believed, by any such difficulty and delay. The studies and conferences of the committee have at all events, as they believe, contributed much to their own qualification for the service committed to their hands, and enabled them to work out a result by their own united labors which could hardly have been reached in any other way. The new Liturgy is not a mere compilation, or outward putting together of heterogeneous parts. It has a true life of its own, such as gives unity and harmony to it as a whole; and it is hoped, that this will be found to be in harmony, at the same time, with the theological life and historical genius of the Church for whose use more particularly it has been prepared.

"It is a matter of much satisfaction, we may be allowed to add, that no attempt is to be made to force the Liturgy upon the Church, without such general inward and free consent to its use. The Synod has ordered it to be prepared and published only for provisional use, and is not expected of

course to take any action upon it one way or the other at the present time. It must go forth among the churches simply as an experiment. Every congregation is left to settle the question for itself, how far it will accept the new book, or whether it will be accepted and used at all. This is, in the judgment of the committee, just as it ought to be. They would be sorry, indeed, to have the Liturgy introduced, in any quarter, sooner or farther than there may be a disposition among the people to make it welcome, as a help to them, and not a hindrance in their public worship. In this way, the Liturgy asks no ecclesiastical sanction in its favor. It is enough that the Synod has sanctioned the principle of worship in such form, and that the new book is submitted to the churches by its direction and order. Whether it shall satisfy their judgment, and be taken into their full confidence and trust, remains yet to be seen. Years may be required to settle this question; and the interest involved in it is so vast, that no one should object to have years allowed for the purpose. As the case now stands, the Liturgy must work its own way, quietly and silently, into general use; or else pass away at last without any authority whatever, as a provision for which after all there has been no real demand in the reigning life of the Reformed Church.

Should this be so, the committee would not feel still that their labor has been wholly thrown away. They think it of much account, in any event, that a fair trial should be made in this way of the possibility of incorporating the true conception of a Liturgy practically with the worship of the Reformed Church. For it is not too much to say, that if the present Liturgy should prove inadequate to this end, no other is ever likely to be formed that will be attended with any better effect."

### 1858

The 112th Annual Session of the Synod was held in Frederick City, Maryland, October, 1858. Rev. John H. A. Bomberger D. D. was chosen President.

A Committee reported on amending the Constitution with a view of providing for a General Triennial Synod to represent the whole Church. They suggested the change in title so as to read "The General Synod of the German Reformed Church in the United States." This General Synod was to be given authority to constitute Classes into new Synods, each of which shall embrace not less than four Classes. The General Synod may commit to one or more Synods, the exclusive control and management of any Theological Seminary or other institution or organization located within the bounds of such Synod or Synods.

Letters of Fraternal greetings were read from the German Evangelical

Church Diet and an offer of two thousand dollars was renewed toward the establishment of the Theological Tutorship in our Seminary. Letters were also read to Synod from the Pastoral Conference of Switzerland.

The following is an excerpt from a letter of salutation sent by the Synod to the Pastoral Conference of Switzerland.

"Our German Reformed Church on this Western continent was, it is true, in its earliest infancy, too much neglected by the mother Church in Europe. Later, however, it was counselled and supported by it in a material manner, especially from Holland and Switzerland during the period of the active labors of the Rev. Michael Schlatter of St. Gall. Subsequent to this, it was separated from the mother Church by means of the war of the American Revolution and other causes, became lukewarm as to Church life, and passed over into a state of dead formalism and lamentable ignorance. About the twentieth year of the present century, it was awakened out of its dead orthodoxy, by coming in contact with English Methodism and Puritanism, but subsequently carried away into an unhealthy fanatical piety. Within the last twenty years, however, it began to be conscious again of its proper historical basis. It became evident to it, that it was not its mission to be swallowed up in the general Protestantism of this country without leaving a trace behind; but that the Lord of the Church had also specially entrusted a talent to it, and directed it to employ it profitably in its own peculiar sphere, to the upbuilding of his kingdom on earth and the spreading of the honor of his most holy name. Not only was there awakened in our denomination an evangelical Church spirit in general, but she also came to her self-consciousness as an Evangelical Reformed Church; to the consciousness, that her divine Master had already, in the Reformation struggle, pointed out her peculiar position, which she, wherever she may be placed upon the battle-field, must not omit to regard, until the last struggle shall be brought to a close in the final triumph of Jesus Christ, and the kingdom be undisputably given to God and his anointed."

The Classis of Lebanon renews a request to Synod for the establishment of a Board of Publication, and urges the propriety of publishing an Almanac for our denomination.

The Classis of Lancaster requests Synod to take into serious consideration the removal of the Theological Seminary from Mercersburg to some more central and acceptable location. The same Classis requests Synod to devise some plan by which young men may be encouraged to enter the ranks of the ministry, by a shorter course than is required in the College and Seminary.

Synod indefinitely postponed the building of Marshall Hall because of the financial embarrassment of the country in 1857.

Synod recommended the establishment of a Theological Tutorship to increase the teaching force of the Seminary and to raise the standard of Theological education among the students. This tutorship was to be a school for the training of professors in our institutions.

"The Tutorship contemplates the employment and support of a regular succession of two young men, graduates of our literary and theological institutions, and distinguished for diligence, scholarship and Christian character, who shall be simultaneously engaged, the one in completing his theological and general literary education in Europe; the other in teaching, as assistant professor, such branches in our Seminary as may be assigned him, with his own consent, by the faculty and the Board of Visitors, under the sanction and approbation of Synod.

Every two years the Board of Visitors of the Theological Seminary, on consultation with the Faculty, shall recommend to Synod one of the graduates of the Seminary, duly qualified, and willing to assume the requisite conditions, as a candidate for the first term of the Tutorship, who, if elected by Synod, shall visit Europe for two years, with the view to prosecute and complete his studies, under the general direction of the Faculty, in one or more of the principal Universities of Germany and Switzerland.

On the return of the first incumbent of the Tutorship from Europe, the Synod, on recommendation of the Board of Visitors, shall elect him Tutor in the Seminary for a period of two years, after which time, the second incumbent on his return shall in like manner succeed him as teaching tutor; and thus a regular succession of travelling and teaching Tutors shall be kept up biennially, as long as the plan may be perpetuated."

The Rev. Benjamin Bausman was elected Associate Editor of the "Messenger," and the Rev. Benjamin S. Schneck, D. D. was elected Editor of the "Kirchen-zeitung." Dr. Philip Schaf reported that the new German Hymn Book was completed according to the principles adopted at the last meeting of Synod. A German translation of the new Liturgy was authorized by Synod, also the publication of an Almanac and of "The Lord's Portion," a pamphlet on benevolence written by Dr. Henry Harbaugh. For the first time in a number of years, two Commissioners from North Carolina Classis appeared on the floor of Synod, the first step toward resuming more formal relations with Synod.

Concerning the change of name of the Church, Dr. Schaf wrote in the *Mercersburg Review*, January, 1859,

"It is an indisputable fact, that the proposed name, Evangelical Reformed,



or Reformed without any addition, is the original historical name of the Church, and is uniformly used in the ancient and modern catechisms, liturgies and hymn books in Germany and Switzerland, and in our own American hymn books except the last, and in the charters of several of our congregations, both German and English. In Europe people never speak of a German Reformed Church, but of the Reformed Church simply, or of the Reformed Church of Germany, of Switzerland, of France, of Holland, of England, of Scotland, etc. The term German Reformed is evidently of American origin and was introduced at a time when the whole Church used the German language, and with the view to distinguish her from the surrounding English Reformed or Calvinistic denominations, and also from the Dutch Reformed Church, with which it was so closely connected in its early history."

This Synod of Frederick, Md., was one of the most important in the history of our Church.

### 1859

The 113th Annual Session of the Synod was held in Harrisburg, Pa., in 1859. Rev. Philip Schaf was chosen President. Communications were read from the German Evangelical Church Diet. The Classis of Mercersburg requested Synod to take preparatory steps towards a proper celebration of the third centennial of the formation and adoption of the Heidelberg Catechism, which will take place in 1863. The same Classis also recommended to Synod to order the preparation of a critical standard edition of the Heidelberg Catechism in the original German and Latin, together with a revised English translation and a historical introduction, to be published as a centennial edition in 1863. Seven Classes had decided in favor of the formation of a General Synod for the whole church, and five Classes were opposed to it.

The Committee on the removal of the Theological Seminary stated that there were no legal difficulties in the way of removing the Institution elsewhere, and recommended that steps be taken to remove the Seminary to a more eligible place.

The Board of Foreign Missions stated that it had been organized for twenty years (since 1838) and had received and disbursed \$20,000 in that time, and requested that the Mission at Aintab be transferred to the entire jurisdiction and control of the Synod.

The Reformed Church Publication Board was established to furnish the Church with such literature as shall be best suited to develop her peculiar life.

The Committee on the German Hymn Book reported:

"We have given the German Hymn book such a perusal, as enables us to

report favorably in regard to it. The old Church tunes are embodied in it, in connection with new, though partly strange tunes. With regard to the contents of the hymns, we must say, it is a "Prachtvoll Gesangbuch." The hymns are full of life, and the spirit of the Church breathes through them, from the early ages of Christianity to the present time. We accordingly recommend the following resolutions for adoption:

"Resolved, That we adopt the Hymn book, issued by the Rev. Dr. P. Schaf, as the standard German Hymn book of the German Reformed Church in the United States, and that its use in the public worship of our congregations be and hereby is authorized and recommended."

The following report was received from the committee on the change of the title of the Church, and adopted:

The committee appointed by the Synod on the proposed change of the Church title from "German Reformed" to "Evangelical Reformed," beg leave to offer the following report:

"According to a request of Synod of last year, the subject of a change was considered by the several Classes, at their annual meetings last Spring, and the result is, that two Classes, viz: Maryland and Philadelphia, of the fourteen Classes connected with this Synod, have voted in favor of the proposed change; and of the ten Classes constituting the Western Synod, only two, viz: Miami and Westmoreland, desire the change proposed.

In view of this very general expression of opinion, which is decidedly adverse to a change in the Church title, your committee beg leave to propose the following resolution for adoption:

Resolved, That Synod deems it inexpedient to take any action at this time looking to a change in the Church title from "German Reformed" to "Evangelical Reformed."

Respectfully submitted,

ELIAS HEINER, Chairman"

The Committee appointed to procure an act of incorporation for the Board of Trustees of Synod submitted their report. The charter was accepted.

1860

The 114th Synod convened at Lebanon, Pa. Dr. Schaf preached the opening sermon on Jesus of Nazareth, the model infant, the model youth and the model man. Dr. John W. Nevin was elected President by acclamation. Dr. E. V. Gerhart gave a statement of the condition of Franklin and Marshall College. The College had a hundred students. He said "the influence of the

College on the Reformed Church is incalculable." the fund of the College amounts to \$70,000.

Synod attended the dedication of St. John's Church, Lebanon, Pa., Dr. Harbaugh preaching the sermon, after which he was installed as pastor of St. John's Church.

Dr. Schaf reported that the Theological Tutorship Fund amounted to \$12,500. Synod recommended that the Board of Visitors of the Seminary be instructed to make the first appointment to the Tutorship.

Synod resolved that Rev. B. Bausman be requested to assume the chief editorial management of the "Messenger."

A new Classis was formed out of part of Clarion Classis, to be called St. Paul's Classis.

Synod submitted the provisional Liturgy to the several Classes for final revision with a view to ultimate adoption.

The Synod of Lebanon was largely attended. There were present 76 regular delegates and 55 advisory members, in all 131 persons.

#### 1861

The Synod of 1861 met in Easton, Pa., on September 25th. The opening sermon was preached by Dr. John W. Nevin on the text "The Lord Reigneth; let the Earth Rejoice." Dr. Henry Harbaugh was chosen President.

Synod resolved that, in conformity with the recommendation of the President of the United States, "We as a Synod do observe Thursday the 26th day of September as a day of humiliation, fasting and prayer." The sermon on this occasion was preached by Rev. Thomas C. Porter.

A Committee was appointed for the founding of a Sunday School Association for the whole Reformed Church. The Committee on preparation of the Tricentennial Celebration of the adoption of the Heidelberg Catechism made a detailed report. Clarion Classis requested Synod to adopt measures for the founding of an Orphan Asylum. The Board of Visitors reported that the pressure of the times has thus far not interfered materially with the interests of the Seminary. The Home Mission Board reported thirty-four missionaries supported by the Church, and receipts amounting to \$3,600 for the past year. The Widow's Fund Society reported a Fund amounting to \$3,000.

When the Liturgy was referred to the Classes for revision, trouble began. All the Classes made suggestions. More than two-thirds of the Classes however gave approval to the general plan and design of the Liturgy, and it was placed by Synod in the hands of the original Committee for revision.

As more than two-thirds of the Classes expressed themselves favorable

to the formation of a General Synod, the proposed changes in the Constitution necessary for this purpose, were acceded to.

Licentiate Wm. M. Reilly was elected Teaching Tutor in the Seminary, and Mr. J. B. Kerschner was elected Travelling Tutor under the recently established Fund.

Rev. B. Bausman resigned his office as editor of the "Messenger."

This Synod was characterized by harmony and good-will; despite the animated discussion on questions of great moment.

## 1862

The Synod of 1862 commenced its annual sessions in Chambersburg, Pa., on October 15th. Dr. H. Harbaugh preached the opening sermon on the text: "Can ye not discern the signs of the times." One account of the Synod says: "The attendance, though not so large as it would have been, had not this place been the centre of much alarm and excitement, was yet tolerably good." Dr. E. V. Gerhart was chosen President.

Just as the meeting of Synod approached, there was a general exodus of citizens from Chambersburg. The Rebels were in Hagerstown. The battle of Antietam relieved Maryland of the Rebel army. Five days before the Synod met, Stuart rode into Chambersburg and declared the citizens his prisoners. After Stuart's departure, Synod met in the town which four days before was occupied by a Rebel force of 1800 men, and continued its sessions for eight days. Meanwhile Jackson was reported to have crossed the Potomac on his way to Pennsylvania.

Synod went about its business calmly, unchecked by the threatening devastations of war, discussing the Liturgy and the condition of its educational institutions. Synod held three services in the army hospitals.

Synod discussed at length whether Franklin and Marshall College should be permitted to raise \$30,000 in the ter-centenary year for the enlargement of her endowment.

A lengthy minority report on the Liturgy was presented by Dr. J. H. A. Bomberger, Dr. Elias Heiner and Dr. Samuel R. Fisher. Both the majority report and the minority report on the Liturgy were referred to a Committee of seven.

The Widow's Fund society by incorporation received the legal title of "Contributors to the Fund for the relief of Ministers and their Widows in the United States."

The students of the Seminary petitioned Synod, asking for a temporary removal of the Institution to Lancaster city, or some other place less exposed than Mercersburg to personal danger and disturbance of study by Rebel



invasions. Dr. Schaf asked for a leave of absence to accept an invitation to deliver a course of lectures on Church History.

Synod resolved that the optional use of the Provisional Liturgy be allowed among the Churches till the end of ten years from the time of its first publication, and that the whole question of its revision be indefinitely postponed.

The Committee on the Ter-Centenary Celebration of the Heidelberg Catechism made a detailed report of place and program for 1863. Each Classis was to hold a special meeting on or before the 25th of December 1862 to make all necessary preliminary arrangements for the Ter-Centenary celebration. The idea was to enlist the interest of every one. It was further resolved that a memorial volume of the Celebration be published.

### 1863

The Synod of 1863 met in Carlisle. The opening sermon was preached by the Rev. Dr. E. V. Gerhart. Rev. C. F. McCauley was chosen President.

It was reported that the Ter-Centenary Convention had been held in Philadelphia, Pa., from Jan. 17th to 23rd, and had been a complete success. The Essays read on that occasion were published in a volume, entitled "Tercentenary Monument." The festal year was to close on January 19th, 1864.

The exercises connected with the organization of the Historical Society were observed at this meeting of Synod, Rev. Dr. Harbaugh delivering the address. He laid before Synod the original manuscripts of the Memorial Volume. It was ordered that they be transferred to the Historical Society.

An agent of the U. S. Christian Commission addressed the Synod on the Subject of distributing the papers of the Church among the soldiers of the army.

Dr. Schaff asked Synod to grant him a leave of absence for a period of two years.

Synod resolved that the Classes should try to bring the salaries of ministers up to a standard corresponding with the increased price of living.

A Committee was appointed to report to Synod, on the question as to how it holds its church property, with a view to having it brought to the attention of the Triennial General Synod for action.

The contract entered into by Synod with M. Kieffer & Co., ten years ago expires Jan. 1st, 1864, and Synod was asked to decide whether it wished to take over the Publication Department. The "Messenger," the new "Church Almanac," the "Kirchenzeitung," the Hymn books and Catechism and the Tercentenary Volume were receiving a wide and increasing circulation.

The Board of Domestic Missions decided to manage the Church Extension



THE GERMAN REFORMED SYNOD OF THE UNITED STATES OF AMERICA

Convened at York, Pennsylvania,  
October 17th, 1866



THE OLD HARBAUGH CHURCH in which Dr. Henry Harbaugh was received into full communion with the Reformed Church, near his home, at the base of the South Mountain, not far from Waynesboro in Franklin County, Pennsylvania.

sion operations by creating a permanent fund for Church building as well as the current fund for Church maintenance.

Synod gave its sanction to a new Orphans Home organized in Philadelphia, known as: "Das Waisenhaus zum Laemmerhirten," under the leadership of Rev. E. Boehringer.

Rev. Dr. B. C. Wolff, Professor of Didactic and Practical Theology in the Seminary resigned his Professorship to go into effect on April 1st, 1864. The Rev. Henry Harbaugh, D.D. was elected by Synod to take the position vacated by Dr. Wolff.

Dr. Schaff donated to Synod money and books to the value of \$1,000, the money \$500 to be transferred to the General Synod about to meet at Pittsburgh, and the books to be incorporated in the Library of the Theological Seminary at Mercersburg. Synod granted Dr. Schaff his leave of absence for two years with the understanding that at the expiration of the time specified, he return to the chair which he temporarily vacates. The Board of Visitors were requested to secure the services of Rev. Dr. John W. Nevin during the absence of Dr. Schaff.

Synod resolved to buy the Printing Establishment of M. Kieffer and Co. for \$5,000 and appointed Rev. Samuel R. Fisher as the Manager, the title to be vested in "The Trustees of Synod."

Synod resolved that the General Synod at Pittsburgh take into consideration the propriety of the Consolidation of the Theological Institutions of the Church into one, subject to the final action of the several Synods who control the Seminaries.

The General Synod which met in Pittsburgh, Pa., showed that 1863 marked an epoch in the history of the Reformed Church in the United States. The Ter-Centenary Celebration had made the Church conscious of its history and potentiality. There was a realizing sense of progress which the Reformed Church was making in the East and West. The Church in the East had greatly increased in the number of its ministers, in energy and efficiency, and the Church in the West had done heroic pioneer work in gathering the scattered Reformed people in the regions west of the Mountains. The East and West met for the first time in this first General Synod at Pittsburgh and combined their forces for the future progress of the whole Church.



## CHAPTER XI

SYNOD 1864 - 1880

WITH the Ter-Centenary Celebration and the meeting of the General Synod in 1863 an old era closed and a new era began in the History of the Synod and of the Reformed Church in the United States.

1864

This was seen in the 118th Annual Session of the Synod convening in the First Reformed Church, Lancaster, Pa., October 19th-27th, 1864. Rev. Benjamin Bausman was chosen President.

The Committee on the Ter-Centenary Celebration reported \$103,018 realized by the Church, of which Franklin and Marshall College received \$30,000 and the Theological Seminary at Mercersburg, over \$20,000. The Rev. E. E. Higbee, appointed to fill the vacancy caused by the leave of absence for two years granted to Dr. Schaff, moved to Mercersburg and entered upon his duties May 1st, 1864 as Professor of Church History and Exegesis. The Theologic Tutor, Rev. William M. Reilly, remained for another session. The Board of Visitors reported that, "notwithstanding the excitement and alarm produced along the border, during a greater part of the summer, by the threatening position of the rebel army under Gen. Early, the studies of the Seminary were not interrupted for a single day. A portion of this army passed through Mercersburg, on their way to burn Chambersburg, but they did no injury to any of the Seminary property." There were 30 students in the Seminary. Dr. Schaff placed 700 volumes on the shelves of the Library. 513 volumes are labelled: "Theological Library of the German Reformed Church, Ter-centenary Donation of P. S. 1863." The Ter-centenary Convention urged Synod to establish a third theological professorship in the Seminary, to be called "The Ter-centenary Professorship." Synod constituted this third Professorship on the basis of funds amounting to \$20,000 received from the Ter-centenary Committee.

The Board of Domestic Missions reported that its receipts in 1862 were \$3,584.66; in 1863, \$5,220.29; in 1864, \$8,496.17.

The Synod directed the attention of the Classes to see to it that the Sunday Schools of the Church be conducted in accordance with sound Christian principles and the order of our Church.

The Committee on publication reported that, "On the morning of July 30th, the greater part of the town of Chambersburg was destroyed by a portion of the rebel army, and in the general destruction, our beautiful and

commodious Printing establishment, with all its contents, was reduced to ashes in the course of a few hours. Nothing was saved from the ruins, except the stereotype plates, the subscription lists, and the account books which were in the fire-proof vault. The publication of the Church papers was transferred to Philadelphia, Pa., until January 1st, 1865. Measures were also taken for the issue of the Church Almanac. Many copies of the "Messenger" now go into the army. The Christian Commission at Philadelphia receives a thousand copies a week, and the Christian Commission at Baltimore five hundred copies."

Synod recommended that the Church raise \$60,000 to cover the losses by fire and to carry forward the publication interests.

The following resolution was adopted: "Whereas, It is the custom of our Church to publish the Inaugural address of its Theological Professors, and inasmuch as the burning of our Printing Establishment involved the destruction of the manuscript of the Rev. Dr. Harbaugh's address; therefore, Resolved, that the Synod request Dr. Harbaugh to reproduce his address, and hand it over to the Publishing Committee to be printed as soon as possible."

Dr. E. V. Gerhart reported the preparation of the Ter-centenary Edition of the Heidelberg Catechism, in the original German and Latin, together with a revised English translation, and Synod recommended the Triglot edition for general circulation.

The final report to the Synod of the Ter-centenary Committee showed that the celebration had done much to awaken a deeper consciousness in the Reformed Church of her own true life and character, and had done much towards placing her in her right position amongst the Protestant Churches of the United States. The Heidelberg Catechism had been clothed with new honor and authority. The Church was henceforth to be known as the "Reformed Church in the United States."

#### 1865

The 119th Annual Session of the Synod was held in Lewisburg, Pa., October 1865. Rev. Dr. Samuel R. Fisher was chosen President.

Philadelphia Classis urged Synod to provide for a German Professor in the Seminary, and Lebanon Classis requested Synod to take into consideration the propriety of founding a Female Institution, in which the daughters of our Church can enjoy the advantages of a good Christian education. Mercersburg Classis dismissed Dr. Schaff to New York Classis. Dr. E. E. Higbee was unanimously elected to take Dr. Schaff's Professorship in the Seminary. The Theological Tutorship scheme was merged with the Ter-

Centenary Professorship. The Church Extension Department of the Domestic Mission Board reported receipts of \$10,111.37. The Board of Foreign Missions presented its 27th Annual Report and raised the question whether we as a Church should continue our connection with the American Board, or should separate from them.

The following preamble and resolutions were adopted:

Whereas, The establishment of the General Synod contemplates the division of the present Eastern and Western Synods into smaller district or provisional Synods—and whereas, the more complete organization of the Church and administration of her interests would be promoted by such division; therefore, Resolved—That the propriety of dividing this Synod into two or more provincial Synods be submitted to the consideration of the Classes of this Synod.

For four years the Classis of Virginia was not represented in Synod. But at the Synod of 1865 a beautiful letter was sent by the officers of Synod to the two Southern Classes, North Carolina and Virginia. The letter stated that "The Synod of the Church of our Reformed fathers has learned of your sad and distressed condition and desires to express to you and the people under your care, our most hearty feelings of regard, Christian sympathy, brotherly kindness and charity. The communion of saints is not limited by outward relations." Synod also sent clothing, household supplies, and pecuniary aid to the destitute and scattered congregations of these two Classes.

Synod recognized the victorious re-establishment of the authority of the National Government over the entire Union and the restoration of peace, by holding a solemn service of Thanksgiving at the Tuesday morning session.

### 1866

A Special Meeting of Synod was held at Philadelphia, Pa., on April 12th, 1866. The object of the meeting was to name a candidate for the proposed German Professorship in the Seminary. The Committee reported that they had tried to induce Dr. Schaff to return, and had received a number of suggestions from foreign theologians. After lengthy discussion the Synod resolved that the whole matter belonging to the German Professorship in the Theological Seminary at Mercersburg, be referred to the next annual meeting of Synod in York, Pa.

The 120th Annual Session of Synod was held in York, Pa., October 17th–25th, 1866. Rev. John S. Foulk was chosen President. New York Classis recommended to the Synod the propriety of appointing a travelling preacher, for the New England States, to gather and organize congregations.

The long drawn out lawsuit of the Synod against Ex-Sheriff Duncan of

York County, Pa., which originated when the Seminary Library was transferred from Carlisle to York, was settled at last. Synod's claim of \$1,000 was paid, and the money by instruction of Synod was used to purchase a Patristic Library for the Seminary at the direction of Dr. Schaff.

In accordance with the instructions given by the Synod of Lewisburg, the Union of the Eastern and Western Board of Domestic Missions was consummated in Philadelphia during November 1865. The new Board adopted as its title "The Board of Home Missions of the General Synod of the German Reformed Church." The Eastern Synod had 52 missions, the Western Synod 15. Since the union 14 new missions have been assumed. With 10 self-sustaining charges during the year, the total of 71 missions are under the care of the new Board.

The Amended Constitution of the Church committed the work of Missions, Foreign and Domestic, to the General Synod. Synod requested the General Synod to authorize the Board of Foreign Missions to establish a mission of our own in Northern China, or some other eligible point.

Synod decided that the establishment of a Christian Female Seminary was a matter for individual enterprise; but at the same time appointed a Committee to make efforts to select a suitable place and to secure a proper person for the establishment of such a school.

The Hon. John Cessna, appeared before Synod representing the Board of Trustees of Franklin and Marshall College. He proposed a reconstruction of the College Board, recommending that the Synod should select thirty persons as members of the Board in the fall of 1866, upon condition that the desired change of the charter shall be secured from the Legislature at the session of 1867.

The following action followed:

1. Resolved, That Synod accede to the proposal of the Trustees of Franklin and Marshall College, to transfer to it the control of the College by vesting in it the exclusive right of electing a new Board of Trustees, and filling the same from year to year in the manner specified by them, and consistent with the charter.

2. Resolved, That in view of this right, Synod feel it their duty to raise at least \$100,000 towards the fuller endowment of the Institution, and to put it on such a basis as will enable it to compete with the leading literary institutions of the State, and to make it every way worthy of its past history and character, and adequate to the growing wants of the German Reformed Church in this country.

3. Resolved, Further, that in assuming this trust, and providing for its present necessities, this Synod declares their purpose to hold it under such



condition as will enable them to combine, if deemed advisable, with the present college organization, other educational interests of the German Reformed Church in a more comprehensive way. The consolidation contemplated in this resolution shall go into effect, so far as the removal of the Theological Seminary to Lancaster is concerned, as soon as \$50,000 shall be raised by the citizens of Lancaster city and county, and the Trustees of Franklin and Marshall College, for the general interests of the united institutions.

4. Resolved, That this action is taken with the understanding, that the Trustees apply a sufficient portion of the funds to be raised by Synod, and from other sources, to the erection of the necessary buildings for the accommodation of the Faculty and students, and the founding of a Professorship of Belles Lettres and Elocution.

5. Resolved, That a committee of three laymen and two ministers be appointed to confer with the Trustees of Franklin and Marshall College, for the purpose of raising this additional endowment in the way they may deem best.

Dr. J. W. Nevin reported that the Liturgical Committee had completed its work. The new Liturgy formed a handsome volume of 388 pages and was ready for use. Dr. Thos. G. Apple then gave a detailed history of the liturgical movement in the Church from the Synod of Lancaster in 1847 to date. Synod thereupon voted, 53 yeas and 14 nays that the *Revised Liturgy* be referred to General Synod for action, and that, in the meantime the optional use of the Revised Liturgy be authorized, in place of that of the Provisional Liturgy within the limits of the Eastern Synod, until the whole question be finally settled by the various Classes and the General Synod according to the Constitution of the Church.

## 1867

The 121st Annual Session of Synod met in Baltimore, Md., in October 1867. Dr. Samuel N. Callender was chosen President, Rev. Joseph Henry Dubbs, Secretary and Dr. Samuel R. Fisher, Stated Clerk. New Rules of Order were adopted, by which Synod was to be governed in the transaction of its business. They were intended to establish better parliamentary usage and facilitate the transaction of Synodical business. Then Synod defined the bar of the house, as directed by the Rules of Order.

Clarion Classis requested Synod to dismiss it, for the purpose of uniting with Westmoreland, St. Paul's and West New York Classis in the formation of a District Synod. St. Paul's Classis made the same request, recommending that said proposed Synod be known as "Palatinate Synod of the Reformed

Church." Lebanon Classis requested Synod to take into consideration the propriety of restoring the Apostolic office of Deaconess.

Eleven Classes voted to omit the word "German" from our Church title, the only opposing vote coming from Philadelphia Classis.

The Board of Visitors of the Seminary condemned all irregular attempts to fix the charge of heresy upon the Seminary, and called upon all, who make such charges, to present them in a regular and constitutional way. They also postponed the purchase of a Patristic Library.

Synod resolved that the "Mission House" at Sheboygan, Wisconsin, be recommended to the favor and patronage of the Church, as an Institution well adapted to meet the wants of our purely German work in the West.

Dr. Henry Harbaugh was made editor of the Church Quarterly Review and Dr. B. Bausman became editor of "The Guardian." The Messenger changed its title to "Reformed Church Messenger." Dr. Bausman also became editor of "Der Reformirte Hausfreund," published in the interest of the German members of the Church in Eastern Pennsylvania.

Commissioners defined the boundary line between the Classis of East Pennsylvania and Goshenhoppen thus: "The Lehigh river from Easton to the junction of the East Pennsylvania and Lehigh Valley Railroads, and from this junction, the Lehigh Mountain to the boundary of the Lebanon Classis."

On September 24th and 25th, 1867, a Convention of Ministers, Elders and Laymen of the Reformed Church was held at Meyerstown, Lebanon County, Pa., for the purpose of protesting against "the innovations of the Revised Liturgy, as a standard of faith and order of worship in the Reformed Church. The call for the Convention was sent out by individuals in the Church, who were dissatisfied with the action of the Synod and the General Synod, on the subject of the Liturgy. The Convention had 34 ministers and 160 elders and laymen.

Synod discussed the Meyerstown Convention at length and then passed the following action:

1. Resolved, That regarding the Meyerstown Convention, as constituted without any proper authority known to the Constitution of the Church, and without the permission or authority of this Synod, and as arraying itself against the decisions of the Church through its highest judicatories, in a way calculated to foster the spirit of schism in our congregations and among our people, this Synod cannot, consistently, with any sense of self-respect or regard for the true dignity and authority with which it is vested, recognize or entertain any propositions from said convention.

2. Resolved, That while this Synod cannot receive the papers submitted

by said convention, it has no design to shut out the right of petition or complaint in its proper constitutional form, but is ready and willing to consider any alleged grievances, when presented in the proper way.

3. Resolved, That Synod appoint a committee to prepare a pastoral letter, to be addressed to the churches, touching the subject now brought to its knowledge, and to give proper counsel and advice in reference to certain statements, which have been published to the world in a certain pamphlet, purporting to be the proceedings of the convention held in Meyerstown, and to take into consideration the present posture of the Liturgical Question in the Reformed Church.

4. Resolved, That this Synod, in thus pronouncing the Meyerstown Convention irregular and schismatic, earnestly and solemnly enjoins upon all the members within her bounds, to abstain from attending all such meetings as are calculated to interfere with the peace and prosperity of the Church.

These resolutions were accompanied by a Pastoral Letter written to all the Church by Dr. Thos. G. Apple, Chairman of a special Committee. Then the following statement was issued by Synod.

Whereas, The General Synod, at its late sessions at Dayton, Ohio, ordained, that the "Order of Worship for the Reformed Church be, and hereby is allowed as an order of worship proper to be used in the congregations and families of the Church;" and, whereas, the same Synod conditioned the above action, by expressly declaring, "that this action is not designed to interfere in any way with that freedom which is now enjoyed in regard to the Liturgy by all such ministers and congregations as may not be prepared to introduce it in whole or in part." And, whereas, confusion and strife have been introduced into some of our congregations, because the conditions allowing its introduction by Synod, have not been uniformly observed by all ministers and congregations in its use. Therefore,

Resolved, That the Synod recommend to all ministers and congregations, before using this Order of Worship, in whole or in part, in congregational worship, first to obtain the sanction of a majority of the Consistory of the congregation, into which it may be attempted to be introduced, at a regular meeting of the same, called for such purpose.

To the foregoing, the following was offered as a substitute:

Resolved, That, in the judgment of this Synod, the General Synod, in allowing the "Order of Worship" as a book proper to be used by the congregations of the Reformed Church, did not contemplate, nor is it the wish of this Synod to force it upon the people.

The Committee on Female Education made the following report:

Your committee, however, take pleasure in reporting, that there are now

two Female Seminaries in successful operation within the limits of our Church, inviting her patronage. One of these, located in Allentown, Pa., is under the supervision of the venerable East Pennsylvania Classis; the other, an individual enterprise, located in Frederick County, Md., is owned and conducted by the Rev. Geo. Lewis Staley, the well-known former principal of Mt. Washington Female College. Both of these Seminaries, in the judgment of your committee, might receive Synodical sanction, and thus be recommended to the patronage of the Church. The committee, therefore, respectfully suggest the following action:

Resolved, That a committee of three be appointed, to consist of two ministers and one elder, whose duty it shall be to visit the above-named Female Seminaries, during the current Synodical year, for the purpose of ascertaining their condition, and the terms on which they are willing to place themselves under the care of Synod, said committee to report at the next annual meeting of Synod.

Dr. B. Bausman made the following report on the Orphans' Home:

It has been felt for some time past, that the Home ought to be removed to a more suitable place. Bridesburg is not sufficiently easy of access. It is not in the heart of the Church. Besides, the buildings are not adapted for the wants of an Orphans' Home. After endeavoring, for more than a year past, to secure a more suitable property, the Board at length purchased the "South Mountain Spring" property near Womelsdorf, Pa., for the sum of \$33,000. It is located at the foot of the South Mountain, within a short distance of the Lebanon Valley Railroad. Its health-giving water and mountain air have acquired a national reputation. The buildings are large, containing some fifty rooms. The property is located in one of the most populous Reformed districts in Pennsylvania—among a people who have already shown the liveliest sympathy for this Home and its inmates.

## 1868

A Special Session of Synod was held in Harrisburg, Pa., on March 3rd and 4th, 1868. Rev. William K. Zieber was chosen President pro-tem.

The purpose of the Session was "to fill the Chair of Didactic and Practical Theology in the Seminary at Mercersburg, Pa., made vacant by the death of the Rev. Dr. Henry Harbaugh." A Committee on nominations united in recommending the Rev. Dr. E. V. Gerhart of Lancaster, Pa., as being, "in the language of the Rev. Dr. Schaff, the natural successor of Dr. Harbaugh." Synod requested an additional candidate, and the Committee added the name of the Rev. John H. A. Bomberger, who later requested that his name be



withdrawn. The vote resulted in 54 ballots cast in favor of Dr. Gerhart and nine blanks.

Synod authorized the publication of a Memorial Volume in honor of Dr. Henry Harbaugh.

The regular 122nd Annual Session of the Synod met in Hagerstown, Md., October 21st-30th, 1868. Dr. Thomas G. Apple was chosen President.

Dr. J. W. Nevin in making his report as a delegate to the Reformed Church in America wrote: "It is curious to see how the feeling of denominational existence was strengthened with the substitution of the simple title "*Reformed*" for the foreign national name by which the Church had been heretofore known. This change is now happily completed to the very general satisfaction of the whole Church."

Dr. Thos. G. Apple, President of Mercersburg College, and Dr. E. E. Higbee taught the classes of Dr. Harbaugh until Dr. Gerhart moved from Lancaster to Mercersburg.

Synod resolved to fill the Ter-centenary Professorship of the Seminary by electing a man to teach exegesis and kindred subjects. A Committee consisting of one member from each Classis was to name one or more candidates. The names of Dr. Daniel Gans and Dr. Thos. G. Apple were presented. The Rev. Dr. Gans was elected.

Synod took into consideration the propriety of removing the Seminary to Lancaster, and instructed the Board of Trustees to consummate the action, as soon as the necessary provisions can be made for the proper accommodation of the Theological Seminary at Lancaster, Pa., and the sum of \$50,000 has been obtained.

An Act Incorporating the "Publication Board of the Reformed Church in the United States" was read to Synod. The Trustees were to be subject to the direction of the Synod of the Reformed Church in the United States. Dr. Thos. G. Apple was named as editor of the "*Mercersburg Review*."

The Committee on Female education reported that,

"The Allentown Seminary, projected on a large and liberal scale in the growing city of Allentown, is under the general direction of a Board of Trustees, and the auspices of the East Pennsylvania Classis of the Reformed Church. The institution has already been opened, with a corps of instructors at its head, and a reasonable number of pupils under their instruction. The property in the present use of the College is held on redeemable ground rent, at a rent of \$1,400 per annum, with the privilege of purchase at any time. Two-thirds of the Trustees, by the charter, are required to be members of the Reformed Church, one-third to be appointed by the East Pennsylvania Classis, and the remainder by the Board itself. About \$12,000 worth of

stock has already been subscribed, and it is hoped that, with proper efforts, a working capital equal to the demands of the institution, can be secured in a comparatively short time."

The Synod of 1868 spent a great portion of its time in the discussion of articles written by Dr. John H. A. Bomberger in a periodical called the "Reformed Church Monthly," reflecting on the methods of the Synod in the Hagerstown session.

### 1869

The Synod of 1869 was held in Danville, Montour Co., Pa. The opening sermon was preached by Rev. Dr. E. V. Gerhart. Dr. John W. Nevin was elected President. Dr. Samuel R. Fisher occupied the position of Stated Clerk, which he had now filled for thirty successive years.

Synod recommended to all Classes to arrange the names of primarii and secundi delegates according to the number of votes they receive.

Dr. T. G. Apple, M. H. Heilman, and Dr. E. V. Gerhart were appointed a committee to secure as soon as possible the manuscripts and books of the late Rev. Dr. H. Harbaugh, with a view to the publication of the manuscripts. Arrangements were made by Synod for the erection of monuments to Dr. Henry Harbaugh, and to Dr. Frederick A. Rauch.

The action of the Philadelphia Classis carrying the case of the Rev. Dr. John H. A. Bomberger directly to the meeting of General Synod in a judicial form, was referred to a special committee of Synod consisting of Rev. J. O. Miller, Dr. E. V. Gerhart, Rev. W. C. Kremer and Elders Joseph Laubach and William A. Wilt.

The Committee to whom was referred the question of the relation of General Synod to the Synods and Classes, reported thus:

"The Committee state, that the general question referred to them for consideration embraces a series of subordinate questions, which pertain to the propriety, organization and authority of the General Synod. We present them in their natural order:

1. Should the organization of the German Reformed Church, under a General Synod, be continued? A question that must be weighed and decided in the light of two things; the one is, the broad theological differences prevailing between the Institutions and a majority of the churches of the West, and those of the East; the other, that this Synod cannot recede from her present theological position, nor compromise her general views concerning liturgical worship.

2. If, notwithstanding these differences, the Church ought to be thus organized, then, should the General Synod possess ultimate legislative and

judicial authority, like the General Assembly of the Presbyterian Church; or should it be only an advisory body like the General Synod of the Lutheran Church?

3. If the General Synod ought to be, not an advisory body, but an authoritative court, then two other questions arise:

The first is, How should the General Synod be constituted? by the Classes or by the Synods? Should delegates be chosen by the lower or by the higher judicatories?

The second is, Should the power of the General Synod be limited or unlimited?

4. If the General Synod be constituted, not by the Classes, but by the Synods, then should all the Classes be represented in the delegates chosen by the Synods; or should the Synods choose delegates irrespectively of their connection with this or that Classis?

5. If the power of the General Synod be unlimited, then should this unlimited power be both judicial and legislative?

6. If the power of the General Synod be limited, then what are the powers which it should possess, and what power should be ultimate in the Synods?

Inasmuch as the General Synod is engaged in revising the Constitution of the Church, and as these are questions of fundamental significance, in regard to which there are serious differences of opinion, your Committee recommend, that this Synod respectfully request the General Synod not to proceed with the revision of the Constitution, on the assumption that the points involved in these questions have been satisfactorily settled, but to take them into earnest consideration, in order, if possible, to reach such conclusions as will secure a more efficient and harmonious working of our church organization."

The Committee on the "Order of Worship" reported that "in the judgment of this Synod, each Synod should be left to freely work out its own solution of the liturgical question, on the basis of the action taken by the General Synod at Dayton, Ohio."

The Committee on the removal of the Theological Seminary to Lancaster, Pa., reported:

"Resolved, That this Synod gratefully appreciate the action of the Trustees of Franklin and Marshall College, in tendering five acres of land to the Trustees of the Theological Seminary.

Resolved, That a Committee of three be appointed by the President of Synod to examine the land thus tendered, and if found suitable for the purpose intended, to accept it, and obtain good and sufficient legal conveyance of it to the Trustees of the Theological Seminary. In case the ground so

tendered should not be suitable, the Committee shall endeavor to select and secure the refusal of other ground at or near Lancaster, suitable as a site for our Theological Seminary.

Resolved, That the Committee be instructed to procure plans and estimates for buildings for the Theological Seminary, and submit them to the Trustees of the Seminary for approval, and that the erection of the buildings shall be commenced as soon as the amount specified by the Synod at Hagerstown shall have been raised; and that the Seminary shall be removed to Lancaster whenever, in the judgment of the Board of Visitors, proper accommodations in the way of buildings shall be provided."

# 1870

The 124th Annual Sessions of the Synod of the Reformed Church was held in Mechanicsburg, Pa., October 1870. Dr. John W. Nevin preached the opening sermon. Thirteen Classes were represented. Rev. Amos H. Kremer was chosen President.

Mercersburg Classis requested Synod to inaugurate measures to celebrate the fiftieth anniversary of the founding of the Theological Seminary. The Board of Trustees of Franklin and Marshall College reported that they subscribed \$5000 to the Trustees of the Theological Seminary to be paid by the conveyance of five acres of land belonging to the College, as soon as satisfactory assurance shall be given by the Trustees of the Seminary that their buildings shall be erected upon the five acres so conveyed. The Committee of the Synod on the Theological Seminary offered the following resolutions which were adopted:

"1. Resolved, That the Theological Seminary be removed, during the present year, from Mercersburg to Lancaster, Pa.

2. Resolved, That the Board of Trustees of the Seminary be and hereby are instructed to obtain from the Trustees of Franklin and Marshall College the legal conveyance to them of the five acres of land offered by the Trustees of the College towards the removal of the Seminary.

3. Resolved, That the Board of Trustees of the Seminary be and hereby are instructed to proceed at once to the erection of such buildings, as may be necessary for the proper and permanent use of the Seminary on the grounds donated by Franklin and Marshall College, and that the buildings be ready for occupancy at the opening of next term of the Seminary, on the Second Wednesday of September, 1871."

The Seminary property at Mercersburg was to be leased to the Board of Regents of Mercersburg College for educational purposes of the Reformed



Church in the United States, for the term of 99 years at an annual rent of one dollar.

The Home Mission Board reported pecuniary embarrassment, caused by the small amounts contributed.

A Special session of the Synod was held at Lancaster, Pa., on July 12, 1871. The call was issued for the purpose of acting on the resignation of the Rev. Dr. E. E. Higbee as Professor in the Theological Seminary, and of electing a successor; and also to elect a Theological Tutor in the place of the Rev. J. B. Kerschner whose term of service in the Seminary had expired. Dr. Higbee's resignation was read. Synod gave expression to its high appreciation of the valuable services he had rendered to the Church during his seven years connection with the Theological Seminary.

Then Synod proceeded to elect a Professor to the vacant Chair of Church History and Biblical Literature. Four persons were nominated for the vacant Professorship, Rev. Dr. Thomas G. Apple, Dr. Samuel H. Giesy, Rev. Nicholas Gehr and Rev. Adolph Rahn. The election resulted in the choice of the Rev. Dr. Thomas G. Apple by a large majority.

### 1871

The 125th Annual Session of Synod was held in Pottstown, Pa., October 18-25, 1871. The Rev. Jacob O. Miller was chosen President.

The Board of Visitors of the Seminary reported that they had erected two buildings for the use of the Professors on the College Campus at Lancaster, Pa. These were to be occupied by the families of Dr. Gerhart and Dr. Apple. The cost of these buildings was \$14,500. A part of the Seminary Library had been removed to Lancaster. Plans for a Seminary Building were also made. When it became apparent that, notwithstanding the action of Synod, the Seminary on opening at Lancaster, Pa., would still be left with only one Professor, the Board resolved that the Faculty of F. & M. College should be requested to render assistance in teaching in the Seminary, until the regular meeting of Synod.

The following is a list of the students who were connected with the Seminary at the time of its transfer to Lancaster, Pa.:

In the Senior Class, James Crawford, R. Leighton Gerhart, John O. Johnson, Ellis N. Kremer, Joel T. Rossiter, Milton H. Sangree, Jonas B. Shontz, Nathaniel Z. Snyder, and J. Calvin Leinbach,—9; in the Middle Class, Willoughby Donat, Oscar C. Herman, Christian Kessler, David B. Lady, J. Mortimer Souder, George W. Snyder, Albert E. Truxal, J. B. Welty, Benjamin Weiss,—9; in the Junior Class, Samuel A. Bear, Conrad

Clever, Henry M. Kieffer, Hiram King, Nathan C. Schaeffer, Albert S. Stauffer, Joseph H. Kerschner, and Diodorus S. Dieffenbacher,—8; in all, 26.

Rev. Dr. Daniel Gans who had been elected to the Professorship of "Exegesis" in the Seminary by the Synod of Hagerstown in 1868 sent his declination to the Synod of Pottstown on October 17, 1871. Dr. Thomas G. Apple accepted his call to the Professorship of Church History and Biblical Literature, as the successor of Dr. E. E. Higbee and entered upon his labors on Jan. 1st, 1872.

Synod requested that some suitable person edit the publication of the "Fathers of the Reformed Church" from the manuscripts of Dr. Henry Harbaugh.

The monument to Dr. Harbaugh was unveiled at Mercersburg, Pa., in October, 1870, and a monument to the memory of Rev. Dr. Rauch placed on the campus of Franklin and Marshall College, was unveiled during Commencement 1871.

Synod commended the Orphans' Home at Womelsdorf, Pa., under the Superintendency of Rev. Daniel B. Albright, to the liberality of the Church.

The Hon. John Cessna and the Hon. John W. Killinger addressed Synod on the endowment of Franklin and Marshall College, after which Synod adopted the following resolution:

"1. That being fully convinced, that the welfare and prosperity of the Reformed Church depend, in a very great measure, on the success of our Theological Seminary and of the College, with which it now stands so intimately connected, and on which it must chiefly depend for a supply of students; we do most heartily approve of the efforts now being made by the Board of Trustees of Franklin and Marshall College, to secure an endowment adequate to the successful operation of the College, and such as the growing wants of the Church imperatively require, and which the increasing prosperity and multiplying numbers and wealth of our membership would seem to render of easy attainment.

Item 2. In order to give the Board of Trustees of Franklin and Marshall College further assurance of the purpose of this Synod, to do all in its power to secure the full endowment of said college.

Resolved, That a committee of five be appointed, who shall represent the views of this Synod on the subject, as elicited by the present discussion, to the Board of Trustees of Franklin and Marshall College, and co-operate with them in the work of enlarging the endowment of said College."

"At the opening of the afternoon session of the second day of the sessions, Dr. Samuel R. Fisher was presented by his brethren in the Church, through the Rev. Joseph H. Dubbs, with a valuable gold watch and chain, as a

token of their regard and appreciation of his services, rendered the Church through a period of thirty-one years, as Stated Clerk of Synod, as Editor of the "Reformed Church Messenger," and in other relations sustained to the Church, which he gladly accepted, conveying, in a brief address, his cordial thanks for the unexpected, but most acceptable and valuable gift."

### 1872

The 126th Annual Session of Synod met in Martinsburg, W. Va., October 1872. The Rev. Martin A. Smith was chosen President.

The Board of Trustees of the Seminary decided to postpone the plan of erecting a new building. Rev. Frederick A. Gast was appointed Theological Tutor for the year, to take charge of the department of Hebrew and Biblical Theology. The Seminary itself had been removed to Lancaster during the early part of September 1871. A large lecture room in the College was fixed up for the accommodation of the students, and the library, and other rooms were furnished as they were needed. Synod deemed it inadvisable to recommend a general celebration of the 50th anniversary of the founding of the Seminary. The Synod of Pittsburgh proposed a plan of Union with the Eastern Synod in the support and control of the Theological Seminary. This Union was consummated and it was decided that whenever it should become necessary to elect a Professor, the Synods shall meet together in general convention to elect such Professor.

There was a lack of interest in the cause of Missions pervading the whole Church during this year. The Board of Home Missions of the General Synod transferred all the missions under its care to the Boards of the district Synods, to take effect January 1, 1872. Seventeen missions were transferred to the Board of Home Missions of the Synod (Eastern) of the Reformed Church in the United States. The Rev. Daniel Y. Heisler had been appointed by the Synod of Pottstown, Pa., to edit the publication of the third volume of "The Fathers of the Reformed Church," from the manuscripts of the late Rev. Dr. Henry Harbaugh; and Dr. Heisler reported his work as completed and ready for the press.

Synod resolved that the General Synod be requested to organize the Classes of Mercersburg, Zion, Maryland, Virginia and North Carolina, into a District Synod, as desired by these Classes.

Synod passed a resolution objecting to the fact that the Rev. J. H. A. Bomberger, a member of Philadelphia Classis, and President of Ursinus College, was conducting a Theological Class or school without having been appointed by Synod to the office of Teacher of Theology. The Rev. Henry

W. Super gave notice that he would appeal from this action to the General Synod.

The following resolution was then adopted:

"Resolved, That this Synod reaffirm the action of the Synod of 1820, declaring that no minister of this Synod, shall be permitted to give instruction to young men, looking forward to the ministry, in theological studies, without the permission of Synod."

The Rev. C. M. Heilman was appointed by Synod to raise an endowment of \$100,000 for Franklin and Marshall College.

### 1873

A Special Meeting of the Synod was held at Lancaster, Pa., on February 19th-20th, 1873. The call for the meeting enumerated four items:

1. The report of the committee appointed by the Synod at Martinsburg, W. Va., in October last, to mature the plan for the union of the Eastern District Synods in the support and management of the Theological Seminary at Lancaster, Pa.

2. The matter of establishing one or more Mission Houses.

3. The devising and adopting a plan of co-operation between the Eastern District Synods in regard to Home Missions and kindred objects.

4. The appointment of a committee to act in conjunction with similar committees, that may be appointed by the other District Synods, in order to determine more definitely the boundaries of these District Synods.

The Committee on the Union of Synods in the management of the Seminary reported:

1. Each Synod becoming a party of this union, shall, at its first subsequent meeting, and annually thereafter, elect one Trustee for every twenty-five ministers, or fraction of twenty-five regularly connected with it. The persons thus elected by the different Synods, being parties to this union, shall constitute the Board of Trustees of the Theological Seminary of the Reformed Church in the United States. None but Elders in good and regular standing shall be chosen to the office of Trustee. Members, however, may be re-elected.

- 2 Each of the Synods, forming a part of this union, shall annually elect four ministers regularly connected with it, and the ministers thus elected, shall constitute the Board of Visitors of the Theological Seminary. This Board shall annually report to the Synods the condition of the Seminary, the number of students, number and names of the graduates during the year, and such other matters as appertain to the work of the Seminary.

3. In case any special contingency shall occur, such as the death or



resignation of a Professor, the election of a Professor, or the creation of a new Professorship, or anything pertaining to the general interests of the Seminary, which shall render a Joint Convention of the Synods being parties to this union necessary, the Board of Visitors shall have power to take the necessary steps to effect a call of such Convention, of which at least six weeks previous notice shall be given in the periodicals published under the direction of any of said Synods, for the purpose of acting upon such items as may be specified in their call. The Synods forming this Convention shall meet as delegated bodies.

Resolved: That, in case the Synod of Pittsburgh, or the Synod about to be organized at Frederick, Md., enter into the proposed arrangement, the Trustees of the Theological Seminary be instructed to take measures to effect such alterations in the Charter of the Theological Seminary, as are necessary to carry the proposed plan of union into effect.

Resolved, That a commission of three be appointed to present the plan for the union of the three Eastern Synods, in the management, control, and support of the Theological Seminary at Lancaster, adopted by this Synod, to the Pittsburgh Synod, and the Synod about to be formed, and that this commission urge upon these Synods immediate action upon this plan, at their next meetings, and in the event of either of these Synods proposing any changes or modifications in the plan, the commission shall report the proposed changes to the next regular meeting of this Synod.

Synod decided that the establishment of Mission Houses was a matter of doubtful propriety.

The question of cooperation in Home Missions was settled by the following action:

Resolved, That, as a Synod, we are willing to unite cordially with the Synod of Pittsburgh, and the Synod about to be organized, in the important work of Missions, and that, in our opinion, the work can be most effectually carried out by the united election of a missionary Superintendent.

A Committee was appointed to determine more definitely the boundaries of the Eastern, Pittsburgh and Potomac Synods.

Then the Synod paid a visit to the home of Dr. John W. Nevin, congratulated him on his 70th birthday and presented him with a handsome gold watch.

The 127th Annual Session of Synod met at Bloomsburg, Pa., in October 1873. The Rev. Charles H. Leinbach was chosen President.

The Trustees of the Seminary announced a gift of \$5,000 to be devoted to the support of some theological student. Synod recommended that George Zacharias be the first incumbent of the J. H. Smaltz gift. The Theological

Tutorship was changed into a full professorship, to be known as the Professorship of Hebrew and Old Testament. Rev. Frederick Augustus Gast was nominated and elected to this position.

Articles of agreement were formulated for the united operation of a Board of Missions by the three Eastern Synods of the Church. Each District Synod was to elect a Board of Missions. A Superintendent of Missions was to be appointed to have general oversight of this work. Rev. F. K. Levan of Pittsburgh Synod was recommended for this office.

The Committee to define the boundary line between the Goshenhoppen and Philadelphia Classes reported the following result:

On a careful examination of the boundary line, as laid down in the original action of the Synod of 1842, creating the Goshenhoppen Classis, the geographical line between the two Classes, commencing at the Schuylkill River and ending at the Delaware River, is formed by the Southeastern lines of Limerick, Perkiomen, Towamencin, and Hatfield townships, in Montgomery county, and of New Britain, Doylestown, and Plumstead townships, Bucks County, Pa. The committee, however, would recommend, with a view to the interests of certain congregations and the convenience of forming pastoral charges, that the Philadelphia Classis cede to Goshenhoppen Classis, Worcester township, Montgomery county, and the Goshenhoppen Classis cede Doylestown township, Bucks county, to the Philadelphia Classis.

The Goshenhoppen Classis resolved to divide into two Classes. The German Philadelphia Classis requested Synod to be dismissed for the purpose of organizing a German Synod, in connection with other German Classes.

## 1874

The 128th Annual Session of Synod was held at Bethlehem, Pa., in October 1874, with Rev. N. S. Strassburger as President.

The Board of Visitors reported that some of the students were under the necessity of leaving the Seminary before the close of the year, on account of limited funds. The Board also reasserted its judgment that, in view of the slanderous charges against the teachings of the Seminary, it regarded the teachings as Protestant, Evangelical and Reformed.

Synod decided to celebrate the fiftieth anniversary of the Founding of the Theological Seminary at its next Annual Session to be held in the First Reformed Church of the City of Lancaster, Pa. One day was to be devoted to the observance of the anniversary, the services of that day to be held in the chapel of St. Stephen's Church. Two addresses were to be delivered, one on

the "External History of the Seminary" by Rev. Clement Z. Weiser, and one on the "Internal History of the Seminary" by Rev. Dr. Thomas G. Apple. Synod also instructed the authorities of the Seminary to publish a complete Register of the Institution, including a complete roll of the members of the Faculty, the members of the Board of Visitors and the Board of Trustees, a catalogue of all students, an outline of its history.

The Home Mission Board reported forty-one missions under its care, and an income of \$8,908.35. It was reported that the new Classis formed out of Goshenhoppen Classis was to be known as Tohickon Classis.

The Publication Department had fallen on troublous times. The Board suggested reducing the size of the Messenger, and adopted the policy of the avoidance of all personal controversy. A Committee of three was appointed to cooperate with a Committee appointed by the Synod of the Potomac in preparing and publishing an edition of the Collection of Hymns with music. The Committee consisted of Rev. F. A. Gast, Rev. John S. Stahr and Elder Edward J. Zahm.

The name of Walter E. Krebs was later added to this Committee.

Bethany Orphan's Home reported 108 children connected with the Home during the year. Among these 19 were soldiers orphans provided for by the State.

## 1875

The 129th Annual Session of Synod met in General Convention at Lancaster, Pa., on November 3rd-10th, 1875. Rev. Isaac E. Graeff was chosen President.

Mr. Nathan C. Schaeffer made application for licensure and was authorized to preach the Gospel according to the provisions of the Constitution of the Church. A gift of \$35,000 was announced, given by Mr. Lewis Audenried to Franklin and Marshall College.

The Board of Missions reported that it owed \$5,500 to its missionaries and needed \$9,500 for meeting its current expenses.

The Publication Department reported the election of Dr. Peter S. Davis as editor of the Messenger.

The Committee to determine the boundary lines between the Synods reported that

The Synod of the United States shall comprise all the territory embraced by the New England States, New Jersey and Delaware. All the territory of Pennsylvania East of the Susquehanna River as far North as the mouth of the Juniata; North of the Juniata River Westward as far as the boundary line of Huntingdon County, and East of the Eastern boundaries of the

Counties of Huntingdon, Clearfield, Cameron and McKean; all the territory of New-York East of the Eastern boundaries of the Counties of Chemung, Schuyler, Seneca and Wayne to Lake Ontario.

The celebration of the 50th Anniversary of the founding of the Theological Seminary was carried out according to plan. Dr. C. Z. Weiser spoke for an hour and a quarter on the "External History of the Seminary." Dr. Thomas G. Apple spoke for one hour and a half on the "Internal History of the Seminary." He concluded his Address with a summary of the practical fruits which had grown out of the more recent teachings of the Seminary.

"1. It has exerted a favorable influence upon the system of catechization in the Church. This had, to some extent, died out, and even where it was continued, it had lost much of its significance and force. This system has been largely restored, and new life and vigor have been infused into it.

2. It has rehabilitated the Church festivals, which had very nearly become lost to us, and given them new life and interest; and also exerted a favorable influence upon the Church so as to give it new power and force in the Church.

3. It has infused new life into the forms of Church service, and given vitality to Church order and government.

4. It has had an enriching influence upon the unfolding of the doctrines of the Church, and has done much to energize her various activities."

## 1876

The 130th Annual Session of Synod was held in Reading, Pa., November 1st-6th, 1876, with Rev. John Beck, D. D. as President.

The Reformed Church Messenger recorded the fact that the Meeting was not as fully attended as usual. "This was doubtless owing to the proximity of an exciting general political election (Hayes versus Tilden), which fact also had much to do with bringing the meeting to so early a close."

The report of the Committee on Religion and Morals contains the following paragraph. It is entitled "One Hundred Years Ago."

"Did time permit, an encouraging contrast might be drawn between the condition of our Church in this country one hundred years ago and that of the present. Then there were a few struggling congregations scattered here and there, a few pastors traveling over vast territories of wild, uncultivated country. There were no Church Schools, Colleges, or Seminaries—no Orphans' Homes, no Missionary Boards and no Church Periodicals. How different is the state of our Zion at present! A population of a quarter of a million, congregations stretching from the Atlantic to the Pacific, Missionary Boards, flourishing Classes and Theological Seminaries, Orphans' Homes and



Church Periodicals of a high order, and a Theological Review second in ability to none in the United States."

A great deal of the time of this Synod was taken up with appeals and complaints.

A new charter was procured for the Publication Board of the Reformed Church, in the United States, the object of which was the publication and sale of works that are adapted to sound learning and true religion. The periodicals of the Church were "The Messenger," the "Guardian," the "Lesson Papers," the "Child's Treasury" and the "Review."

Synod criticized the sentimental hymns used in the Sunday Schools and recommended hymns of praise. "Many of the tunes sung in our religious meetings last winter are now used with our campaign songs and dragged around the street. It is a hard matter for us to obtain what we need unless we create it ourselves."

### 1877

The 131st Annual Session of Synod was held in St. John's Reformed Church, Allentown, Pa., October 24th-30th, 1877. Rev. George W. Aughinbaugh was chosen President.

A Communication from the Board of Trustees of Franklin and Marshall College was received, asking permission for Rev. Dr. Thos. G. Apple to fill temporarily the Presidency of the College. A communication was also received from the Rev. William R. Hofford, President of the Allentown Female College, inviting Synod to visit the Institution.

The Home Mission Board reduced its expenses but was struggling with an indebtedness of \$9,330 in current expenses. Rev. Dr. Theodore Appel was appointed as Missionary Superintendent. Two evening sessions of Synod were devoted to a discussion of Sunday Schools.

The Publication Board reported that its income had decreased from \$22,000 to \$13,000 because of the financial panic.

### 1878

The 132nd Annual Session of Synod met in General Convention at Easton, Pa., on October 23rd-29th, 1878. The Rev. John H. A. Bomberger, D. D. was chosen President by acclamation.

The Rev. Ambrose D. Gring was ordained and set apart for the work of missions in Japan. The Superintendent of Missions reported that the Reformed Church was gaining a foothold on the Pacific Coast. We now have Churches in California and Oregon. Goshenhoppen Classis requested the organization of a mission in Florida.

The Treasurer of Synod, George W. Hensel of Quarryville, Pa., reported that it was impossible to meet the payment of the assessment by the General Synod at Fort Wayne, because of delinquent Classes. The several Classes were instructed to request every pastor to prepare a sketch of the origin and history of his congregations and deposit it in the Archives of Classis.

Synod resolved to create a Sunday School Board of three members to whom shall be committed the interests of the Sunday School work within the bounds of the Synod. The new board consisted of the Rev. Dr. Benjamin Bausman, Rev. Dr. Clement Z. Weiser, Rev. Dr. David Van Horne.

"The Committee on Minutes of Synod reported two items from the Minutes of the General Synod, relating to the provision made for the appointment of a Commission to be created by the District Synods, looking to the promotion of peace and harmony in the Church; and a recommendation that in the appointment of the delegates to constitute this Commission, due regard be had to a minority tendency, where such may exist. The whole subject was referred to a committee, consisting of the Revs. Isaac K. Loos, John K. Millet, Joseph B. Shumaker, R. Leighton Gerhart, and Elders Jacob G. Brown, Hiram C. Hoover, and Isaac McHose. This committee subsequently reported. Their report was received and discussed, at considerable length, and after sundry amendments, adopted. The report, as adopted, is as follows:

Your committee to whom was referred the consideration of the election of the Commissioners to the proposed *Peace Commission*, unanimously offer the following as their report:

Resolved that this Synod heartily endorses the action of the General synod, and herewith puts on record its most cordial approval of the entire Peace Commission movement, and asks for it the prayers of the whole Church."

Synod on receiving copies of the catalogue of Ursinus College passed the following action: "Resolved that this Synod has learned with pleasure that Ursinus College is successfully prosecuting its educational work, and commend it to the favorable consideration of the Church. Synod also recognized the Allentown Female College as an institution worthy of the favor and patronage of the Reformed Church."

Before adjournment Synod resolved that "the action taken by the Synod of Hagerstown, Md., October 1868, in reference to Dr. J. H. A. Bomberger, be recalled." After this action, Dr. J. W. Nevin spoke feelingly to Synod on the present critical posture of affairs in the Church. Synod was invited to visit Lafayette College. The invitation was accepted, and the thanks of Synod were tendered to President Cattell and the Faculty for their courtesy.

1879

The 133rd Annual Session of Synod convened in Lebanon, Pa., on September 3rd-9th, 1879, with Rev. Clement Z. Weiser, D. D. as President.

The Classis of East Pennsylvania requested Synod to establish another Classis, by directing the ministers dismissed by said Classis for that purpose to meet in Salem's Reformed Church, Allentown, Pa., on Tuesday before Ascension Day for organization.

The Superintendent of Home Missions urged upon Synod the importance of systematic benevolence and the increase of missionaries societies in congregations and Sunday Schools. Announcement was made that Rev. Andrew D. Gring and his wife had arrived in Yokohama, Japan, and were engaged in the study of the Japanese language for future foreign mission work. Synod requested the Board of Home Missions and the "Ursinus Union" to harmonize their several Home Missionary agencies.

Synod chose Rev. Clement Z. Weiser, D. D. as a member of the Sunday School Board to represent it in the proposed joint Committee of the Synods, to select and prepare the Scripture Lessons for the use of Sunday Schools.

Synod resolved: "That a Committee of five be appointed to take into consideration the manner of election of Peace Commissioners. This Committee reported the following:

1. As to the matter. (a) According to the basis laid down by the General Synod, this Synod is entitled to six commissioners—three ministers and three elders. (b) The General Synod earnestly recommends to the district synods, that in the election of their respective commissioners they pay due regard to a minority tendency, where such exists.

2. As to the manner of election. (a) We recommend that a committee of four ministers and three elders be appointed to nominate a double set of candidates.

- (b) In accordance with the above instructions of the General Synod, we recommend that four ministers and four elders be nominated to represent the Lancaster tendency, and two elders and two ministers be nominated to represent the opposite tendency, and that one half the candidates of each of these tendencies, having the highest number of votes, shall be declared the peace commissioners of the Synod to the peace commission, and those receiving a minority vote shall be their alternates."

The result of the election was as follows:

"Rev. Thomas G. Apple, D. D., Clement Z. Weiser, D. D., and Franklin W. Kremer, D. D., and Elders Daniel W. Gross, William H. Seibert, and Rudolph F. Kelker, Primarii; and Rev. Benjamin Bausman, D. D., Charles

H. Leinbach, D. D., and John H. A. Bomberger, D. D., and Elders George Hill, George W. Hensel and Hiram C. Hoover, Secundi."

Then Synod prepared a Minute to the effect that the two tendencies in the Church should be equally represented in the Peace Commission, and recommended that the conclusions reached by the Peace Commission should be unanimous.

The Committee on the organization of a new Classis to be known as Lehigh Classis suggested that all the ministers of East Pennsylvania Classis who reside on the western side of the Lehigh River should be dismissed for the purpose of constituting another Classis, viz.:

Revs. W. A. Helfrich, D. D.	S. G. Wagner
J. S. Herman	L. K. Derr
A. J. Herman	F. H. Schwartz
W. R. Hofford	A. J. G. Dubbs
A. R. Bartholomew	Benjamin Weiss
N. S. Strassburger	J. Fritzinger
E. J. Fogel	Thomas N. Reber
S. A. Leinbach	J. N. Bachman
N. C. Schaeffer	
Lic. P. S. H. Kohler	

The Rev. N. C. Schaeffer preached the opening sermon at the organization of Lehigh Classis, and presided on the occasion.

## 1880

The 134th Annual Session of Synod was held at Myerstown, Lebanon County, Pa., October 20th-26th, 1880. The opening sermon was preached by Rev. Clement Z. Weiser D. D. Rev. Aaron S. Leinbach was chosen President.

The Peace Commissions had met in Harrisburg on November 26th, 1879. The Committee on Religion and Morals of the Eastern Synod stated: "The Peace Movement is accepted with grateful hearts. We have come to a halt in our theological controversies. Peace is formulated, and the cooperation in Church work of brethren heretofore divided, may result in great good to the cause of Christ."

The Board of Visitors of the Seminary reported that "at the request of the faculty, the study of the *Chaldee* language was made binding on all the students of the seminary who pursue a regular course." The Seminary was reported to be prosperous, and through legacies and gifts was increasing its means of usefulness.

The Board of Missions stated: "Our people have contributed during this



year double the amount they gave to missions last year, namely, \$15,000. A missionary paper, the "Reformed Missionary Herald," came into existence this year. The Foreign Mission Board purchased a house in Tokio, Japan, as a residence for our missionary, at an expense of \$4,500. To this the Sunday Schools contributed, for which they received a certificate with portraits of Mr. and Mrs. Gring, and a picture of the Mission house.

A communication was received from the faculty of Palatinate College of Myerstown, Pa., inviting the Synod to visit the institution. The Synod accepted the invitation and was cordially received by the President, Rev. George W. Aughinbaugh, D. D.

The Synod of the Reformed Church in the United States in 1880 had 9 Classes, 211 ministers, 433 congregations, 67,935 members, 526 Sunday Schools, 39,496 Sunday School scholars, 51 students for the ministry. It raised for benevolent purposes \$27,734.28 and for congregational purposes \$231,128.62. It had gone through a Civil War, a critical Reconstruction era, and a financial panic. It had experienced a bitter theological controversy that left many scars and personal antagonisms. But the Peace Commission was like a rainbow of hope after a storm. The Church was once more uniting its forces and was ready to make a new start in 1881.

## CHAPTER XII

Synod 1881-1900

BY 1880 the territory under the supervision of the Synod of the Reformed Church had become decidedly restricted. The Synod from 1793 to 1824, when Ohio Synod was organized, had the prerogatives of the original and only Synod of the Reformed Church in the United States. In 1867 the Northwestern Synod was organized; in 1870 the Pittsburgh Synod; in 1873 the Potomac Synod; in 1875 the German Synod of the East; later, in 1882 the Central, and in 1887 the Synod of the Interior were organized. Thus by 1880 the Classes of the Synod covered only the Eastern part of Pennsylvania. The nine Classes were known as East Pennsylvania, Lebanon, Philadelphia, Lancaster, East Susquehanna, West Susquehanna, Goshenhoppen, Tohickon and Lehigh.

Although the territory of the Synod was now confined to a more restricted area, the ecclesiastical activities and the church interests and institutions were multiplied and enlarged. Many of the old controversies were becoming dead issues, and new practical interests began to engage the attention of the ministers and elders of Synod.

### 1881

The 135th Annual Session of the Eastern Synod was held at Danville, Montour Co., Pa., on October 19th-25th, 1881, with Rev. John W. Steinmetz as President.

Synod urged that missionary festivals be held in each Classis, missionary societies be organized in each congregation, that missionary intelligence be diffused in all our churches. The Foreign Mission Board suggested the sending of a second missionary to the foreign field, and recommended the propriety of taking care of a native Japanese youth in one of our Colleges.

The death of Rev. S. R. Fisher, D. D., Synodical editor of the Messenger, was announced in Synod, and the Rev. Thos. G. Apple was asked to fill his place. Later Rev. John H. Sechler was elected as Synodic editor. Rev. Chas. G. Fisher was appointed in his father's position as Superintendent and Treasurer of the Department of Publication.

### 1882

The 136th Annual Session of the Synod was held at Bellefonte, Pa., on October 11th-15th, 1882. Rev. Geo. H. Johnston was chosen President.

No candidates were referred by the Synod to the Committee on Examination, Licensure and Ordination. This was an unusual occurrence.

The Synod with the concurrence of Pittsburgh Synod recommended the transfer by deed, of the entire property of the Seminary at Mercersburg to Potomac Synod in order to prevent future misunderstandings between the Synods in reference to the matter of Theological Seminaries. Only three students were admitted to the Eastern Theological Seminary at Lancaster at the beginning of the year. The members of the Senior Class were five in number. The Middle Class had twelve students. Synod resolved to call the attention of young men to the great need of the Church for more laborers.

The Foreign Mission Board reported that Missionary Gring was erecting a chapel and a school room in Tokio. "Thus," says the report, "we have made an important commencement in that great empire and among that interesting people."

The Publication interests announced that Rev. John M. Titzel, D.D. had been named as Co-Editor of the "Reformed Church Quarterly."

The subject of Temperance was referred to a Special Committee. Synod resolved that it favored "the total prohibition of the manufacture and sale of intoxicating drink as a beverage by constitutional amendment."

The following action was adopted by Synod:

"Whereas, Franklin and Marshall College will celebrate the Centennial of Franklin College and the Semi-Centennial of Marshall College in 1887; and

Whereas, Efforts are made through individuals to erect necessary buildings and increase the efficiency of the College; and

Whereas, The Professorship of English Literature, now being endowed by the Alumni, needs \$15,000 in addition to the \$10,000 already received; therefore,

Resolved, That we commend this cause to the pastors and congregations of this Synod."

### 1883

The 137th Annual Session of the Synod met in St. Paul's Memorial Reformed Church, Reading, Pa., on October 10th-15th, 1883, with Rev. Thomas C. Porter, D. D. as President.

Philadelphia Classis urged Synod to a proper observance of the approaching 400th anniversary of the birthday of Ulric Zwingli. Again, there were no examinations, licensures or ordinations reported to the Synod.

The Board of Missions urged Synod to celebrate the 60th anniversary of the Organization of the Board in 1884. Rev. A. D. Gring was reported to have prepared an edition of the Heidelberg Catechism in the Japanese language, which was now in process of publication. "Three Ladies of the Church have

offered their services for the work of foreign missions." Rev. J. P. Moore and his wife sailed from San Francisco to join Rev. A. D. Gring and his wife in their field of labor in Tokio.

The Committee appointed to examine the draft of the New Constitution submitted by the General Synod, convening at Tiffin, Ohio, in 1881, reported as follows:

"1. Resolved, That in the judgment of the Synod of the Reformed Church in the United States, it is expedient that the General Synod should not meet annually, but triennially.

2. Resolved, That this Synod is not in favor of having the delegates to the General Synod elected by Synods, but, as is now done, by the Classes.

3. Resolved, That this Synod does not deem a concentration of church work additional to that provided by the existing Constitution, in Boards appointed by the General Synod to be either expedient or desirable."

The new constitution as revised by the Committee of Synod was sent up to General Synod to be used by that body to come to a final conclusion in its work of providing the Church with a new organic law.

The following action was taken on the suggestion of a Zwingli Memorial Anniversary:

"This Synod highly appreciates the recommendation of the Philadelphia Classis in regard to perpetuating the memory of Ulrich Zwingli, the great Swiss Reformer. No one can doubt that it is highly beneficial to revive the memory of the great and good men who labored for the cause of pure Christianity in the Reformation of the XVIth Century. The Reformed Church in the United States, "has a rich heritage," as the Memorial properly states, "in the work of the Reformers in Switzerland, Germany, and other countries of Europe." While it regards no one man as its leader and head, and does not exalt Zwingli above others who labored with him, nor yet commits itself to all his teaching, yet it honors this great and good man as one of the Fathers of the Reformed Church. Therefore

1. Resolved, That this Synod hereby commends the suggestion of the Philadelphia Classis to the favorable regard of our pastors and churches, while it leaves to them to determine in what way the proposed celebration may be held.

2. Resolved, That it is hereby recommended that where such celebration may be held, a special collection be lifted in aid of the cause of theological education in the Church.

3. Resolved, That we commend this remembrance of one of the great Reformers, not in any spirit of denominational rivalry and zeal, but in the spirit of generosity and peace which Zwingli ever manifested towards other



Protestant Reformers, and with a view to draw close the bonds of fraternal union that bind together the historic churches of the Protestant Reformation."

## 1884

The 138th Annual Session of the Synod convened in Trinity Reformed Church, Pottstown, Pa., in the month of October, 1884, with Rev. H. K. Loos, D. D., as President.

The Committee on the State of the Church reported that "among the most important events, during the year was the memorial service in commemoration of the birth and labors of Ulrich Zwingli."

The Seminary graduated five Seniors, three of whom took charge of missions under the care of the Home Board. A Committee of Synod urged an increased Endowment Fund for the Seminary and the establishment of a new and additional professorship.

On the subject of The Reformed Alliance, Synod adopted the following resolution:

"Whereas, The different Reformed churches of Germany have inaugurated a Reformed Alliance, whose meeting was held at Marburg, August 19, 1884, and whose object is to strengthen the interests and spread the doctrines of the Reformed Church in that land; therefore be it

Resolved, That this Synod of the Reformed Church of the United States expresses its joy at the formation of such an Alliance, and sends its hearty greetings to the next meeting of that Alliance at Elberfeldt, in August, 1885, with the prayer that the Great Head of the Church would bless their efforts and their churches, and also with the hope that further intercourse may be carried on between the mother church of Germany and the daughter church of America."

## 1885

The 139th Annual Sessions of Synod were held at Mifflinburg, Pa., on October 14th-19th, 1885, with Rev. John A. Peters of Danville, Pa., as President.

Dr. Joseph Henry Dubbs presented Synod with a copy of the "Manual of the Reformed Church." He also offered his resignation as editor of "The Guardian;" Rev. H. M. Kieffer was elected in his place.

On Thursday evening of this meeting, the ordination and commissioning of William E. Hoy as missionary to Japan took place. The service of ordination was conducted by Rev. A. C. Whitmer, pastor loci.

New Rules of Order adopted one year ago were followed for the first time in the government of the Eastern Synod.

1886

The 140th Annual Session of the Synod was held in West Philadelphia in the month of October, 1886. The meeting was held in the Church of the Strangers, corner of 40th and Spring Garden Sts. Rev. E. V. Gerhart, D. D. was chosen President, and Rev. Henry T. Spangler, of Collegeville, Vice-President. Rev. John P. Stein of Millersville was Stated Clerk.

The Committee on the State of Religion reported the death of Dr. John Williamson Nevin, D. D., LL. D. He had united with the Reformed Church in 1840 and had occupied at different periods the chairs of Professor of Theology and of President of Marshall College, and of Franklin and Marshall College.

During the past year seven new congregations had been organized in the Synod, and a fair increase was announced in students for the ministry and in benevolent gifts. The following young men were admitted to the Seminary as members of the Junior Class: T. McCauley Biser, Daniel S. Kurtz, Stewart U. Mitman, John F. Moyer, Aaron Noll, S. Charles Stover, Charles B. Schneder, J. Stewart Hartman, and Ernest Wagner. Richard C. Schiedt was admitted to the Middle Class.

Synod's Committee on the Theological Seminary recognized the urgent need of a separate building for the use of the Seminary. The Committee on Theological Endowment reported the addition of Rev. J. F. DeLong and Rev. Geo. B. Resser to its number.

The Home Mission Board suggested a plan for raising Church Building Funds, each Fund to be not less than \$500, paid by an individual, a family, a congregation or a Classis. The Foreign Mission force was augmented by the addition of Rev. W. E. Hoy, Lizzie R. Poorbaugh and Mary B. Ault. The city of Sendai was ceded to our church as a field of labor. Here Mr. Hoy and the two female missionaries were located to establish a female seminary and a male school for the training of young men for evangelistic work.

The Synod authorized the division of East Susquehanna Classis for the purpose of organizing a new Classis.

The Report of a Committee on *Church Union*, lamented the present divided state of the Church in America and urged General Synod to make efforts to establish closer relations with ecclesiastical bodies connected with our Church in Europe, as well as to bring us into more intimate connection with the other Reformed denominations in this country. Synod paid \$5,000 toward the founding of a College of the Reformed Church in Wichita, Kansas.

The Centennial of Franklin College and the Semi-Centennial of Marshall College, during the present collegiate year, were approved by Synod.

Synod recommended the organization of a Women's Mission Society in the congregations and Classes to cooperate with the Home and Foreign Mission Boards.

Rev. Dr. Theo. Appel presented Synod with a copy of "The Beginnings of the Theological Seminary" and "College Recollections" which were ordered to be placed in the Library of the Historical Society at Lancaster, Pa.

### 1887

The 141st Annual Session of the Synod was held in Sunbury, on October 19th-25th, 1887. Dr. E. V. Gerhart preached the opening sermon. Rev. D. E. Klopp, D. D. of Philadelphia, Pa., was elected President.

The request of the Synod to General Synod to take such measures as will bring us into more intimate connection with the other Reformed denominations in this country was complied with by the General Synod of Akron, asking for the appointment of a Committee on Conference, to meet a similar committee from the Reformed Church in America, looking toward an organic union with that denomination.

Dr. B. Bausman, Chairman of Synods Committee on Examination, Licensure and Ordination reported that no application had been received. The Committee on Religion and Morals stated: This year marks an important epoch in the history of our Church, in that the General Synod declared the "Directory of Worship," the liturgy of the Reformed Church in the United States. It also makes room for such as may prefer a service of another form. Both can be used with the full authority of Synod. In this way the freedom characteristic of the Reformed Church is preserved, which was a prominent object in the peace movement.

Eighteen new students entered the Junior Class of the Seminary, the largest class that had as yet been admitted into the seminary at one time. Thirteen of these men were graduates of Franklin and Marshall College. Synod agreed to pay \$100 toward the support of an instructor in elocution for the Seminary and the College.

The Superintendent of Home Missions, Rev. A. C. Whitmer, reported three Church Building Funds, already on hand, secured during the year. They bear the following names: The First Special Church-Building Fund; The Virginia Classis Church Building Fund; The Emanuel's Church Building Fund of Hanover, Pa.

Synod announced that East Susquehanna Classis was now divided, and

PEACE COMMISSION  
 of the  
 Reformed Church, United States

SESSION VI  
 from Nov. 26

TO  
 Dec. 3, 1879

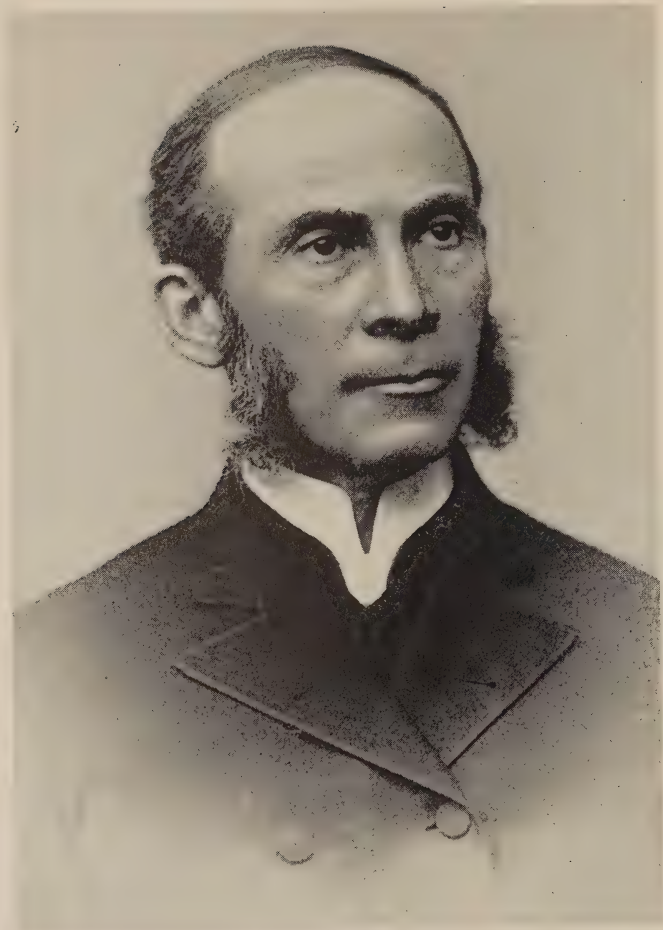


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THE PEACE COMMISSION

In Session at Harrisburg, Pennsylvania, from November 26 to December 3, 1879.





THE REV. JOHN PHILIP STEIN

One of the most faithful Home Missionaries of the Eastern Synod. He was elected Stated Clerk of the Eastern Synod in 1881, and Stated Clerk of General Synod in 1896, serving both judicatories until his death in February 1909.

the new Classis of Wyoming had been organized out of a part of the territory of East Susquehanna Classis.

Synod decided to appoint three men to prepare a program of practical Church-work subjects for its next meeting.

The Publication Board had come to the point where "something had to be done to save it from embarrassment and demoralization." Chas. G. Fisher, the Manager made a proposition to Synod to carry on the business of publication as a private enterprise. Mr. Daniel Miller of Reading, Pa., also made a proposition to the three Synods. He offered to enter into a ten year agreement to publish all the periodicals now issued by the Board of Publication, Synod to agree that they will not start a new paper.

To these propositions, Synod replied as follows:

"Whilst the current work of our Publications in the past year was carried forward with success—as exhibited by the Report of the Board—the weight of indebtedness is of overshadowing power, setting all else into the background, therefore,

Resolved, (1) That the Board of Publication, be and hereby is directed to sell the real estate and personal property of the establishment, except the periodicals, copy-rights, stereotype plates, and pay the proceeds to the Rev. C. G. Fisher, to the full extent of his claim.

Resolved, (2) That the Board be directed to employ the most vigorous measures for the collection of all outstanding dues, looking to the satisfaction of all legitimate claims.

Resolved, (3) That this matter of the Editorship of the Messenger be referred to a commission from this Synod composed of our representatives in the Board of Publication, Messrs. Hensel, Reber and Durban, together with Revs. Dr. B. Bausman and Dr. T. G. Apple, who shall act in conjunction with similar commissioners from the Synods of the Potomac and Pittsburgh, and further that plenary power be hereby conferred on the said commission to act on all questions arising in the premises.

Resolved, (4) That the Board have plenary power to lease the publishing of all the periodicals, and books of the church upon the most advantageous terms.

Resolved, (5) That the editing and preparation of our Sunday School papers, Sunday School lessons and Lesson-helps be placed into the hands of the Sunday School Board of General Synod.

Resolved, (6) That it is the sense of this Synod that all Sunday School Lessons and Lesson-Helps be prepared so as to harmonize with the Church year, at least in so far as the festival days of the Church are concerned."

Rev. Thomas M. Yundt, Superintendent of Bethany Orphans' Home, reported that there were 75 children in the Home.

1888

The 142nd Annual Session of the Synod was held in the Reformed Church of the Ascension at Norristown, Pa., on October 10th-17th, 1888, with Rev. A. B. Koplin, D. D. as President.

The Theological Seminary reported forty-one students in attendance, sixteen in the Junior Class. The following were admitted as new students: Daniel W. Albright, Stanley L. Krebs, Thomas G. Bower, Albert Lobach, James R. Brown, Monroe M. Noacker, Raymond E. Butz, Miles O. Noll, Abner S. DeChant, George W. Richards, Harry F. Dittmar, I. Lucien Roush, Jonathan V. George, Elmer E. Weller, Irwin W. Hendricks, Chas. T. Young. This was one of the largest accession of new students to the Seminary in any single year since its founding. The Synods by this time had decided, each to endow an additional professorship. Potomac Synod was to endow "The Professorship of New Testament Exegesis;" the other Synods, at the suggestion of Dr. E. V. Gerhart, were to endow, "The Professorship of Practical Theology" and "The Professorship of Old Testament Exegesis."

The Superintendent of Home Missions reported 56 missions on the roll and the addition of two Building Funds, from Elders Charles Santee and Jacob Y. Dietz of Philadelphia. The Foreign Mission Board reported that Rev. D. B. Schneder and wife had arrived at Yokohama on December 12th, 1887. The Girls' School Building in Sendai was in process of erection. The Board of Foreign Missions having been organized on Sept. 29th, 1838, the Fiftieth Anniversary was proclaimed and the month of November 1888 was set apart for the celebration.

The "Women's Synodical Missionary Society" was organized at the Norristown Synod, October 12, 1888. The following officers were elected for one year:

Mrs. Mary G. Heitshu, President  
Mrs. A. Houtz, Vice-President  
Mrs. Rebecca S. Dotterer, Recording Secretary  
Mrs. L. Louisa Unger, Corresponding Secretary  
Mrs. Sarah E. P. Mosser, Treasurer

The Publication Board of the Reformed Church disposed of its real estate and interests to Mr. Chas. G. Fisher. All the stereotype plates of all the publications were leased to him for five years. One condition was that no objectionable advertisements were to be inserted in the "Messenger."

The Printing Establishment was to be known as the "Reformed Church Publication House." Dr. P. S. Davis resigned as Editor-in-Chief of the "Messenger" and the three Synods were instructed to elect a new editor.

1889

The 143rd Annual Session of the Synod convened in Zion's Reformed Church, Allentown, Pa., October 16th-21st, 1889, with Rev. John M. Titzel, D. D. as President.

The Board of Home Missions asked Synod to continue the Tri-Synodic Compact and not accept the suggestion that the supervision and management of Home Missions should be unified by General Synod. The tri-Synodic plan grew out of the unfortunate divisions in the Church, owing to which the Board of General Synod found it impossible to carry forward the work, and had transferred its missions to the Boards of the District Synods. Three of these, Pittsburgh, Potomac and the Synod of the United States united in a Joint Board. The Superintendents of the Joint Board from 1874 to 1889 were Rev. F. K. Levan, Rev. Theodore Appel, D. D., Rev. A. C. Whitmer.

The Committee on Foreign Missions urged Synod to furnish \$5000 for the New Training School Building in Sendai. Said the Chairman: "It is an urgent need that the erection of the Seminary building begin early in 1890, the time of the formal adoption of the new constitution in Japan." During this year Rev. M. Oshikawa, the pioneer native missionary in the north of Japan was on a visit to America, and visited the Synods and congregations.

By resolution it was decided that the name of the Synod be changed by the insertion of the word "*Eastern*" before the word Synod, so that the same shall hereafter be known as "The Eastern Synod of the Reformed Church in the United States." The Trustees of the Synod were instructed to take necessary steps to amend their Act of Incorporation, so that the name of the Corporation may conform to that of the Synod.

The Brotherhood of Andrew and Philip Young Peoples' organization presented its constitution to the Synod and reported the proceedings of its first Convention held in the 2nd Reformed Church, Reading, Pa., June 6th-7th, 1889. The Brotherhood requested favorable recognition of its work by Synod.

Synod resolved that it was in hearty sympathy with the central object of the Brotherhood of Andrew and Philip, and commended the organization to the favorable consideration of pastors and congregations.

On Saturday, Dr. Philip Schaff of Union Theological Seminary, New York, addressed the Synod on "reminiscences, concerning his call to and acceptance of the Professorship of Church History in the Seminary at



Mercersburg forty-five years ago." This was followed by addresses by Dr. Thos. G. Apple, Dr. John S. Stahr, Dr. E. V. Gerhart, Dr. E. E. Higbee, Dr. Joseph H. Dubbs, emphasizing the progress of the College and the Theological Seminary and urging the need of a separate building for the Seminary, and a college building for the department of science, as well as a library building for the preservation of our Church archives.

1890

The 144th Annual Session of the Eastern Synod of the Reformed Church in the United States was held in the First Reformed Church, Reading, Pa., October 15th-21st, 1890, with Rev. Tilghman O. Stem as President.

Synod became more interested in Practical Church Work, as is evidenced by the addresses on "How to Enlist Catechumens in Church Work," and "How to develop Practical Benevolence."

At the opening of the Seminary in September 1889, seventeen new students were admitted to the Seminary, viz., Henry H. Apple, Albert B. Bauman, Edgar Campbell, Atvil Conner, Jr., Charles E. Creitz, Samuel G. Hetrick, William M. Irvine, Charles H. Keller, U. O. H. Kershner, Gotthold A. Neff, Frederick A. Rupley, Charles E. Schaeffer, Isaac M. Schaeffer, Andrew H. Smith, George B. Smith, E. Wm. Stonebraker, Simon U. Waugaman. The number of students in the Seminary was larger than ever before in its history. Potomac Synod advised Eastern Synod that at its session in Hanover, Rev. J. C. Bowman had been chosen to fill the chair of New Testament Exegesis in the Theological Seminary. Eastern Synod instructed its Stated Clerk to cast the ballot of Synod in favor of Rev. John C. Bowman, and the President of Eastern Synod declared him to be elected as the incumbent of the Chair of New Testament Exegesis in the Theological Seminary at Lancaster, Pa.

The Professors of the Theological Seminary presented a paper to the three Synods in which they described the condition of the Seminary and the need of a Seminary Building at Lancaster.

"It may be necessary definitely to remind your reverend body that your Theological Seminary has no building of its own. The institution is dependent for class-rooms and for all meetings held by students on the hospitality of Franklin and Marshall College. All the privileges which the College can afford are freely given. The college even discommodes itself to accommodate the Seminary. But the capacity of the building is inadequate to the demands of the two institutions, since seven classes are under tuition during the same hour. A number of the rooms have to be used for two and three different purposes,

The College fronts eastward. The room on the third floor, south end, is occupied by the Seminary library, where there are not less than 1,200 volumes. This is the lecture room of Dr. Gerhart, and here the Society of Inquiry holds its weekly meetings, no other apartment being available for this purpose.

Dr. Apple occupies a class-room on the second floor, north end, which is also used by Rev. Dr. Stahr.

Dr. Gast is consigned to a room on the first floor, immediately under the chapel, north side. This space is divided into two apartments, a reference library being in the west end and Dr. Gast's class-room in the east end. Both rooms are small. Neither is adequate to the purpose for which it has to be used. Particularly the east end, occupied by Dr. Gast, is not suitable for class-room work. His room being below on the north side of the westward extension, it is from morning until night under the shadow of the north wing of the building. At present the College is erecting an extension westward of this northern wing as a laboratory, leaving a space of only 8 feet 9 inches between the wall of the laboratory and Dr. Gast's room. The consequence will be that his room will not get one direct ray of light from the beginning to the end of the year; and the reflected light will be to a degree obstructed by the laboratory. Hence his room cannot but be damp and dingy.

Our Junior class now numbers twenty-three members; and one minister to whom the Faculty has accorded the privileges of the Seminary. When they all get into Dr. Gast's class-room it is so crowded and closely packed that it becomes not only inconvenient, but even impossible so to use the black-boards as is necessary in order to teach with freedom.

We have said that the Seminary Library occupies the room on the third floor of the south wing, one of the largest apartments of the building. This room has been packed full of books from the floor to the ceiling on three sides, east, west and south. Some shelves have double rows of books. Many books are of necessity stored away in corners and under the ceiling in such manner that they are not accessible."

Synod decided that the endowment of another Professorship be held in abeyance for the present and that for the present the energies of the Synod be directed to secure the funds for erecting a Seminary building.

Pittsburgh Synod reported the transfer of its Missions to General Synod. The Tri-Synodic Board thus became a Bi-Synodic Board. The Board of Missions of the General Synod reported the beginning of Mission work among the Hungarian population in our country, for which cause the Eastern Synod voted an apportionment of a thousand dollars. The Foreign Mission Board reported an indebtedness of \$5000.

At the suggestion of Synod's Committee on Bethany Orphans' Home, it was decided to hold a Reunion of Reformed people of Eastern Pennsylvania, in connection with the Anniversary of the Home, to be known as "Bethany Day of the Reformed Church."

The Board of Trustees of the Synod reported:

"The instructions given the Board at your last annual meeting "to take necessary steps to amend the act of incorporation so that the name of the corporation may conform to that of Synod" have been carefully observed.

The Board, in special sessions held at Reading, formally received such instructions, wrote, signed and attached the seal to a petition; later asked the court to make the change. The application for change of title was duly advertised. The court granted the request, and the title of the corporation is accordingly changed, and is as follows: "Trustees of the Eastern Synod of the Reformed Church in the United States."

The information of such change was given to the State Department, at Harrisburg, where by law a record of charters and changes of charters is kept.

After the change of title had been legally made the Board destroyed the old seal and procured a new one. They adopted the following inscription: Incorporated March 30, 1859: Amended February 10, 1890. These phrases are surrounded by the title: "Trustees of the Eastern Synod of the Reformed Church in the United States."

## 1891

The 145th Annual Session of the Eastern Synod was held in the Reformed Salem Church of Harrisburg, Pa., on October 21st-26th, 1891 with Rev. Calvin S. Gerhard, D. D., as President.

The Board of Trustees of the Seminary reported to Synod that the most desirable plot for the new Seminary building was the lot of ground in the front of the College building, a lot owned by Mr. Griel.

The Secretary of the Board of Home Missions, Rev. A. C. Whitmer, stated that 36 missions were on the roll. The Secretary of the Board of Foreign Missions, Rev. S. N. Callender, D. D., reported that the Board was now in debt about \$10,000, and that the Women's Missionary Society had sent Miss Mary C. Hollowell as an additional teacher in the Girls' School at Sendai.

The Eastern Synod, Pittsburgh Synod and Potomac Synod, each appointed a Committee to confer together for the purpose of unifying and consolidating the educational interests of the three Synods under one corporation—these

educational interests to include the Theological Seminary and Franklin and Marshall College, located at Lancaster, Pa.

Eastern Synod voted that a joint committee of the three Synods be empowered to formulate a plan, to make such changes in the charters of the Theological Seminary and Franklin and Marshall College as may be necessary to give a joint-ownership in the property of said institutions, and a proportionate representation in the several Boards of the Theological Seminary and the College.

## 1892

The 146th Annual Sessions of the Eastern Synod were held in St. Paul's Reformed Church, Lancaster, Pa., on October 19th-24th, 1892. The opening sermon was preached by Rev. Calvin S. Gerhard, D. D. The Rev. Samuel G. Wagner, D. D. was elected President, Rev. John Philip Stein, Stated Clerk, Rev. Miles O. Noll, Corresponding Secretary, and Elder J. J. Nissley, Treasurer.

One evening of this Synod was devoted to education, with addresses by Prof. E. L. Kemp, of Palatinate College; Rev. H. T. Spangler of Ursinus College; Rev. John S. Stahr, D. D. of Franklin and Marshall College; Rev. Thomas G. Apple, D. D. of the Theological Seminary. Sixty students were connected with the Seminary during the year. The Schaff Prize in Church History was established, and the Prize in Sacred Rhetoric endowed by members of the Class of '92.

The Committee of Synod on the Theological Seminary Building had begun its work in all the Classes, with the assistance of Rev. J. C. Bowman and Rev. Cyrus J. Musser. Synod appointed a Building Committee with authority to have supervision of the construction and furnishing of the Seminary building. Rev. J. H. Pennebecker was appointed as Superintendent of the general work of raising funds for the new building.

The nomination of Rev. Wm. Rupp, D. D. to the Pittsburgh Synod Professorship of Practical Theology in the Theological Seminary at Lancaster, was brought to the attention of the Eastern Synod and approved by that body.

The most important act of the Board of Missions during the year was the transfer of all Missions to the management and control of the General Board. The transfer took effect on April 1st, 1892. The Missions within the bounds of the Eastern Synod were to report hereafter to Superintendent Whitmer who was to transmit the reports to the Board of General Synod. The Board of the Eastern Synod was to continue to hold its legacies, trust funds and Church-building Funds.



The new Seminary building in Sendai, Japan, was reported to have 119 students; 38 of these are candidates for the Christian Ministry. Rev. Henry K. Miller was added to the list of foreign missionaries. The Girls' School of Sendai has 43 students. Two Hungarian Missionaries came to this country and organized nine congregations with a total membership of over three hundred.

The Joint Committee of the three Synods charged with formulating a plan according to which such change in the charters of the Theological Seminary and Franklin and Marshall College may be made as shall give these three Synods the joint ownership and management of these institutions recommended for adoption the following statement:

"Resolved 1. That the ownership of the property of Franklin and Marshall College, at Lancaster, Pa., and the management of the institution, be vested, as heretofore, in a Board of Trustees, consisting of thirty persons, to be held in trust for the Eastern Synod, the Pittsburgh Synod and the Synod of the Potomac, of the Reformed Church in the United States, and to be carried forward in their interest; and that the charter of the College be so changed as to give to the Eastern Synod the right of electing twelve, the Pittsburgh Synod three and the Synod of the Potomac six members of the Board of Trustees, the remaining nine members to be chosen by the Board itself. The term of office of said Trustees to be, as heretofore, ten years.

Resolved 2. That the ownership of the property of the Theological Seminary of the Reformed Church in the United States, at Lancaster, Pa., be vested in a Board of Trustees, consisting of eighteen laymen, to be held in trust for the Eastern Synod, the Pittsburgh Synod and the Synod of the Potomac, of the Reformed Church in the United States, to be managed by them in the interest of these three Synods; and that the charter be so changed as to give the Eastern Synod the right of electing nine, the Pittsburgh Synod three, and the Synod of the Potomac six, of such Trustees; the full term of service of such Trustees to be six years; but of those first chosen by each Synod under this arrangement the term of one third shall be only four years, and one third only two years."

The attention of Synod was called to its approaching centennial and a special Committee was appointed to make the necessary arrangements for the celebration.

Dr. Philip Schaff appeared on the floor of Synod, and a Committee was appointed to draw up a suitable letter in honor of Dr. Schaff who this year was celebrating the semi-centennial of his professional life in the field of Church History. Synod also passed resolutions of sympathy on the death

of the wife of Benjamin Harrison, the President of the United States, and forwarded the same to his address.

### 1893

The 147th Annual Session of the Eastern Synod was held in St. John's Reformed Church, Lebanon, Pa., on October 18th-23rd, 1893, with Rev. Joseph H. Dubbs, D. D. as President.

The Building Committee of the Theological Seminary reported that it had purchased the grounds for the site of the new Seminary buildings for \$10,875 and the action was approved by Synod.

At the opening of the Seminary in September, 1892, the following young men, eighteen in number, entered the Junior Class of the Seminary: Alvin G. Baker, Frederick W. Bald, J. Calvin Bolger, Harry W. Bright, Harvey J. Crow, William D. Happel, Theodore F. Herman, Hiram J. Hillegass, John C. Horning, Thomas H. Krick, Lewis P. Krome, Elmer H. Leinbach, F. J. E. Muehe, Elmer S. Noll, Eugene P. Skyles, Howard H. Spohn, Gerny Weber and Harry W. Wissler. Sixty-four students were connected with the Seminary during the year. Subscriptions amounting to \$44,174.13 had been made by the several Classes of the Eastern Synod for the erection of the Seminary building. The design for the new building was made by architect John C. Smith of Harrisburg. The contract was given to John Evans and Company of Lancaster and the brownstone work to the Hummelstown Brownstone Company. The ground breaking ceremony took place May 11th in connection with the Seminary Commencement exercises. The corner stone laying took place on June 15th. Mr. Charles Santee laid the corner stone. The Building Committee was instructed by Synod to complete both the Main and Library Buildings in ample time for occupancy at the opening of the Seminary next year.

Potomac Synod sent a communication to the effect that "since the debt of the Board of Foreign Missions has now assumed very grave proportions, therefore it is necessary for the church to take special measures to raise money to relieve the Board of this debt. As an answer to this plea the Synod instituted "A Self Denial Week." Synod approved the choice by General Synod of Rev. Rufus W. Miller as head of the Sunday School activities of the Church.

It was announced that the amendment and changes in the charters of Franklin and Marshall College and the Theological Seminary were decreed by the Court of Common Pleas of Lancaster County, Pa., on Saturday, August 19th, 1893, and that they are now a part of the organic law of the institutions of the Church. The Charter of the Theological Seminary granted

in 1831, was thus amended in 1881 and 1893. The charters of both institutions as amended are printed in full in the Minutes of the Eastern Synod of 1893.

The Committee on the observance of the Synod's Centennial reported as follows:

"Whereas, on the 30th of April, 1893, it will be one hundred years since the Reformed Church of the United States became a distinct and self-governing organization; therefore,

Resolved, 1. That we deem it eminently proper to celebrate this event in our history, on account of its importance, and in order that our people may have an opportunity in a suitable way to review gratefully the progress of the past, rejoice in the prosperity of the present, and take courage for the work of the future.

Resolved, 2. That we recommend that proper measures be at once adopted to bring this subject to the earnest and thoughtful attention of all our people; and that to this end the pastors of our churches everywhere be requested to put forth efforts to create an interest in this anniversary among their people: and that, through the medium of our Church papers, articles be published urging the importance of its celebration.

Resolved, 3. That all our congregations be earnestly requested to celebrate this anniversary in their respective places of worship on Sunday, April 30, 1893, as an important epoch in the history of our Church in this country; and that where this is not possible the preceding or the succeeding Sunday be devoted to this purpose; and, furthermore, that on said Sunday of April 30, all our Sunday-schools be also requested to hold appropriate services.

Resolved, 4. That all the Classes be and hereby are requested to set apart a portion of time at their annual meeting for 1893 for such Anniversary Services; and that their respective officers be requested to prepare in advance of such meeting a program and appoint speakers for the occasion.

Resolved, 5. That the different Synods be requested at their next Annual Sessions to take note of this event in the way of summing up what has been done by their Classes and congregations, and by ordering such further appointment of services as they may deem proper; also that the several committees of the different Synods be instructed to prepare a special service for said meeting, and submit the same to their respective Synods.

Resolved, 6. That we recommend a commemorative service during the Triennial Meeting of the General Synod in May, 1893, and that Rev. Dr. Bausman, in whose church the Synod will meet, together with the other

Reformed pastors of Reading, Pa., prepare the program and make all necessary arrangements for the service."

Before Synod adjourned, the morning papers announced the death of Dr. Philip Schaff.

### 1894

The 148th Annual Session of the Eastern Synod of the Reformed Church in the United States was held in the Second Reformed Church, Harrisburg, Pa., October 17th-23rd, 1894. The opening sermon was preached by Rev. Dr. Joseph H. Dubbs. The Rev. F. K. Levan, D. D. was chosen President.

Four evenings of the Synod were devoted to addresses on the Sunday School, Educational Institutions, Home Missions and Foreign Missions. These were the four chief concerns and interests of the Synod. Dr. J. H. Dubbs in reporting on the State of Religion, said: "The completion and consecration during the past year of the Theological Seminary at Lancaster is a monumental event in the history of the Reformed Church."

The Board of Trustees of the Seminary reported "that a new interest had been awakened in the Library of the Seminary through the erection of the Library Building, and that two alcoves had already been endowed.

At the opening of the Seminary year in September, 1893, nineteen students were admitted to the Junior Class of the Seminary, viz: Joseph P. Bachman, Benoni Bates, Adam H. Brong, John W. Buck, Wm. E. Bushong, Moses N. George, Frederick C. Hullhurst, Edward O. Keen, Harry M. J. Klein, Edward H. Laubach, D. Elmer Master, Frank H. Moyer, Jacob G. Rupp, Charles D. Shaffer, Adam P. Stover, Jacob N. Wagenhurst, Ernest E. Weaver, Charles E. Wagner and David J. Wolf. Thirteen were graduates of Franklin and Marshall College.

Dr. J. C. Bowman was relieved of his duties in the Seminary for a year in order to solicit funds for the new building. Dr. Thos. G. Apple taught the classes in "Exegesis." Rev. Wm. Rupp, D. D. was installed as Professor of Practical Theology in October 1893 and entered upon his duties in the Seminary after the Christmas recess. The Class of '94 endowed an alcove in the Library to be used in the purchase of books on "The Origin, History and Genius of the Reformed Church." A post-graduate course of two years study was formulated by the Seminary, the completion of which will entitle the student to receive the degree of B. D.

The Foreign Mission Board announced that Mr. Christopher Noss, of Silver Run, Md. would proceed to his field of labor in Japan. Synod assumed \$17,000 for Home Missions, \$15,000 for Foreign Missions, \$1,000 for Hungarian Missions, and \$300 for Harbor Missions.



Rev. Joseph H. Apple, Principal of Women's College of Frederick, Md., and Rev. J. W. Knappenberger, President of Allentown College for Women spoke to Synod on "The Education of Women." The Hon. Geo. F. Baer and Dr. N. C. Schaeffer spoke on "The College and The Church." Rev. Geo. W. Richards, Rev. R. W. Miller and Rev. C. J. Musser delivered addresses on the work of the Sunday School.

## 1895

The 149th Annual Session of the Eastern Synod was held in St. John's Reformed Church, Shamokin, Pa., on October 16th-21st, 1895. The opening sermon was preached by the Stated Clerk, Rev. John P. Stein. Rev. J. H. Pannebecker was elected President. Dr. James Crawford in a report on the State of Religion said: "In the matter of benevolence there has been a larger decrease as compared with last year. This is due to the fact that special and unusual efforts were made last year in behalf of several enterprises, which received the generous support of the Church. Then again we must remember that we are just emerging from a period of financial distress, which has been felt by all our people in their homes as well as in their churches."

Twenty-seven students entered the Junior Class of the Theological Seminary, in September 1894, viz: John Franklin Bair, John L. Barnhart, Theodore P. Bollinger, William H. Brong, Charles A. Bushong, Preston A. DeLong, Thomas W. Dickert, Montgomery M. Fryer, William Glase Gerhard, Daniel G. Glass, Urban C. E. Gutelius, Wilson S. Hartzel, Mabry L. Herbein, Theodore C. Hesson, R. Raymond Jones, Clement D. Kressly, E. Douglas Lantz, John A. Leuzinger, R. Franklin Main, James M. Mullan, Albert F. Nace, Curtin L. Oswald, Carl Witmer Plank, Amos O. Reiter, James Rauch Stein, Martin W. Schweitzer and Adolphus Walker.

Franklin and Marshall College reported 171 students, and the securing of the services of Prof. C. Nevin Heller as assistant professor of Ancient Languages, and of Prof. John M. Grove as assistant professor of Natural Science. The endowment fund of the College was \$169,000, according to the announcement made by the President of the College, Dr. John S. Stahr.

The Sunday School Board stated that the united observance of "Children's Day" had furnished offerings amounting to \$3,000 which was sufficient to conduct the entire present work of the Board.

Synod granted the request of Schuylkill Classis, dividing the Classis by making the Blue Mountain the boundary line, and forming of the southern territory a new Classis, to be known as the "Classis of Reading."

The following action was taken before Synod adjourned:

"Whereas, The preliminary meeting of Coetus, or Synod of The Reformed

Church, was held at Philadelphia, October 12, 1746, which was the founding of the Mother Synod of our Church; therefore

Resolved, That on final adjournment Synod adjourn to meet in 150th sessions on Wednesday, October 7, 1896, and devote a portion of its time to the Sesqui Centennial Celebration of said event, that also in connection therewith the 50th Anniversary of the adoption of the Constitution be observed at the services appointed by the Committee.

Resolved, That the President appoint a Committee of three to prepare a program of services and addresses for the appropriate observance of Sesqui- and Semi-Centennial Anniversaries.

The President appointed Revs. G. A. Schwedes, J. H. Dubbs, D. D., and D. Sheirer as the Committee to carry out the above instructions."

### 1896

The 150th Annual Session of the Eastern Synod of the Reformed Church in the United States convened in Christ Reformed Church, Bethlehem, Pa., October 7th-12th, 1896. Rev. H. M. Kieffer, D. D. was elected President.

Synod's Sesqui-Centennial and the Semi-Centennial of the Constitution were celebrated at this meeting of Synod by the following program:

"Wednesday, Oct. 7, 7:30 P.M. Preparatory and communion service, conducted by Rev. Calvin S. Gerhard, D. D., Reading, and Rev. Z. A. Yearick, Lewisburg. Synodical sermon by the retiring President, Rev. J. H. Pannebecker, Columbia, "Our Completeness in Christ," Col. 2:9 and 10. Revs. E. V. Gerhart, D. D., LL. D., H. T. Spangler, D. D., J. H. Pannebecker and H. M. Kieffer, D. D., officiated at the Holy Communion.

Thursday, 7:30 P.M. Greetings from Sister Synods. Pittsburgh Synod, Rev. John H. Prugh, D. D., Pittsburgh, Pa. Potomac Synod, Rev. Conrad Clever, D. D., Baltimore, Md. "The Synod and the Theological Seminary," Rev. E. V. Gerhart, D. D., LL. D., Lancaster. The service was conducted by Rev. Samuel A. Leinbach, Reading and Rev. S. L. Whitmore, Mifflinburg.

Friday, 2 P.M. Historical Address, commemorating the Semi-Centennial of the adoption of the Constitution of the Church," Rev. H. T. Spangler, D. D., Collegeville, President Ursinus College.

7:30 P.M. Our Colleges: Reception to the members of Synod at the Allentown College for Women. Greeting, Prof. J. W. Knappenberger. Address, "College Training as Conditioned by the Growth of the Church," Prof. J. S. Stahr, Ph. D., D. D., President of Franklin and Marshall College. The meeting was conducted by Rev. H. M. Kieffer, D. D., assisted by Revs. J. P. Stein, H. T. Spangler, D. D., and W. J. Johnson.

Saturday, 7:30 P.M. Home Missionary Service, conducted by Revs. S. R.

Bridenbaugh, D. D., and Rev. D. W. Ebbert. Address, "One Hundred and Fifty Years of Home Missionary Activity," Rev. A. C. Whitmer, Lancaster. Address, "The Development of the Sunday School," General Sunday School Secretary Rev. R. W. Miller, Reading.

Sunday 10:30 A.M. Sesqui-Centennial Memorial Sermon: "Remembering the Days of Old," Deut. 32:7, by the President of Synod, Rev. H. M. Kieffer, D. D., Easton. The service was conducted by Revs. E. V. Gerhart, D. D., LL. D., and B. B. Ferer.

1:45 P.M. Sunday School Service, with addresses by Rev. J. E. Hiester, D. D., and D. W. Ebbert, Editors of the "Heidelberg Teacher;" Revs. J. P. Stein and R. W. Miller.

3 P.M. Union Meeting of the Reformed and other Churches in the Moravian Church. Fraternal greeting by Rev. Morris W. Leibert, pastor of the Moravian Church. Address, "The Future of the Reformed Church in the Light of her Past History," Rev. N. C. Schaeffer, Ph. D., D. D., State Superintendent of Public Instruction, Lancaster. Address, "Our Standard and Our Standard Bearers," Rev. R. Leighton Gerhart, D. D., Bellefonte. Service was conducted by Rev. R. W. Miller, assisted by Revs. D. E. Klopp, D. D., President H. M. Kieffer, D. D., and Stated Clerk J. P. Stein, D. D.

7:30 P.M. Foreign Missionary Service, conducted by Revs. J. P. Stein and M. H. Sangree. Address, "Facts, Forces, Fruits," Rev. A. R. Bartholomew, Pottsville. Address, "Our Present and Future in Great Japan," Rev. D. B. Schneder, returned missionary from Sendai."

"Reading Classis" was organized in the First Reformed Church, Reading, Pa., on Tuesday, November 26th, 1896.

A motion was made and carried that the Trustees of the Theological Seminary make provision to secure sufficient ground for the erection of three professors' houses. Franklin and Marshall College resolved to make military drill obligatory upon the members of the two lower classes. This feature of college life was soon discontinued.

Synod took action, recommending the celebration of the 150th Anniversary of Michael Schlatter's missionary tours in this country, the celebration to be held during 1897. It recommended that the funds for Church Extension Work, with all the funds to be gathered for this purpose should be known as the Michael Schlatter Church Extension Fund. The Board named \$100,000 as the possible fund to be accumulated in five years.

The Foreign Mission Board reported that Dr. Moore had moved to Tokio, Rev. S. S. Snyder to Hokkaido, Rev. H. K. Miller to Yamagata, and Revs. Hoy, Schneder and Noss remained in Sendai.

The Board of Publication reported that it had rented the building at No.

907 Arch St., Philadelphia as its headquarters, had elected Rev. Cyrus J. Musser as Editor of "The Messenger" and Rev. C. R. Ferner as business manager. Later the headquarters were removed to 1025 Arch Street. Rev. Wm. Rupp, D. D., was elected editor of the "Quarterly Review."

Synod was informed of the establishment of the Daniel Stine Memorial Home for aged ministers and their widows, located at Myerstown, Pa.

Synod appointed a Committee to secure a complete file of the minutes of the Conventions and of the Synods of the Church, to be placed for preservation and use in the room of the Historical Society in the College building at Lancaster, Pa., and to collect and place in the archives of Synod such other manuscripts, papers and publications as the Committee may be able to discover that may now or in the future be of historical value. This committee consisted of Rev. J. H. Dubbs, D. D., Rev. James I. Good, D. D., Rev. John Philip Stein D. D., Rev. Henry T. Spangler, D. D., and the Hon. George F. Baer.

Ursinus College reported that it had 18 professors and 66 students, 31 in the School of Theology and 101 in the Academy, total of 198. The Allentown College for Women reported 127 students. Synod accepted a proposition to pay \$20,000 for the transfer of the property of the Allentown College for Women, from East Pennsylvania and Lehigh Classes, to the Synod on condition that the people of Allentown would contribute \$10,000. The Board of Trustees of Synod were instructed to draw up articles of agreement in keeping with the foregoing resolution.

Rev. J. Max Hark, D. D., Principal of Moravian Seminary and College for Women, entertained the members of Synod.

## 1897

The 151st annual Session of the Eastern Synod was held in Milton, Pa., on October 20th-26th, 1897, with Rev. Henry Mosser, D. D., as President.

The Seminary Building Committee reported that "the Seminary building is completed and the entire cost provided for," whereupon Synod passed a vote of thanks to Rev. J. C. Bowman, chairman of the Building Committee and Rev. Cyrus J. Musser, Chairman of the Canvass Committee.

Franklin and Marshall College reported the gift of a Library by General Watts de Peyster, of New York. Rev. A. M. Schmidt became Financial Secretary of the College. Franklin and Marshall Academy passed into the hands of T. G. Helm and E. M. Hartman.

During the year two additional missionaries were sent to Japan; Mr. Paul L. Gerhard and Miss Lillie M. Rohrbaugh. The work in China had also been begun.



Synod recommended the organization of a Synodical Historical Society, to be auxiliary to the Society founded by direction of the General Synod in 1863. Synod also directed the Stated Clerk to move the archives of Synod into a fireproof vault of the Library Building of the Theological Seminary at Lancaster, Pa.

The Permanent Committee on Sunday Schools reported 619 schools, 10,505 teachers and 77,221 scholars. The Committee on Bethany Orphans' Home announced the completion of the Frick Memorial Cottage, the gift of Mrs. H. M. Housekeeper of Philadelphia.

The Board of Education of the Eastern Synod adopted a Constitution and By-Laws. The Board existed for the purpose of transacting the business pertaining to the cause of Beneficiary Education. Ever since the establishment of the Theological Seminary March 11, 1825, the Church had been interested in giving aid to young men who were preparing for the ministry, at first through an "Education Society," then through a Board of Education, incorporated by the Courts of Lancaster County in 1889. This Board had aided more than 300 students, and \$100,000 had passed through its treasury for this purpose.

### 1898

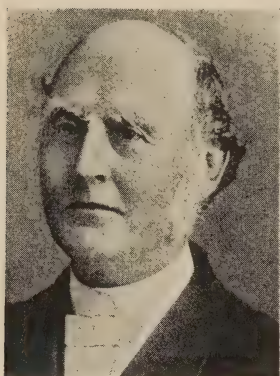
The 152nd Annual Session of the Eastern Synod was held in the Second Reformed Church, Reading, Pa., on October 19th-24th, 1898, with Rev. Darius W. Gerhard as President.

The Stated Clerk reported the death of four of the most influential members of Synod, Rev. Alfred J. G. Dubbs, D. D., Rev. Henry W. Super, D. D., and Rev. Thomas Gilmore Apple, D. D., and Rev. Clement L. Weiser, D. D.

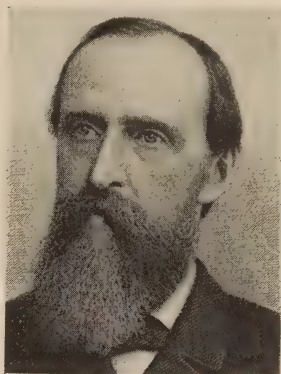
The Theological Seminary announced the Swander offer of \$12,000. Then Synod proceeded to find a worthy successor to Dr. Philip Schaff, and Dr. Thos. G. Apple, as Professor of Church History in the Seminary. The Committee headed by Dr. Benjamin Bausman decided "to select one of our younger men, although five years older than was Dr. Schaff in 1844." Then Rev. George W. Richards, pastor of Salem Reformed Church of Allentown, Pa., was nominated and elected on the first ballot. Four other candidates had been named from the floor.

Rev. George M. DeFerree Zacharias reported to Synod concerning his work in Amsterdam in obtaining copies of early records pertaining to the history of the Reformed Church in this country. Dr. Joseph H. Dubbs reported on the preservation and publication of the historical documents of the Synod and of the Church. He said that many documents and early imprints had been collected, and would be carefully preserved, but the Com-

LATER PRESIDENTS OF  
FRANKLIN AND MARSHALL COLLEGE



DR. THOS. G. APPLE  
1877-1889



DR. JOHN S. STAHR  
1889-1909

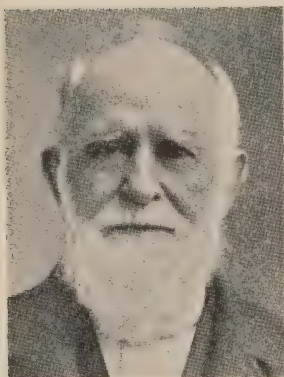


DR. HENRY H. APPLE  
1909-1935

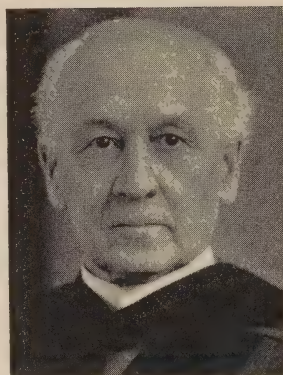


DR. JOHN A. SCHAEFFER  
1935-1941

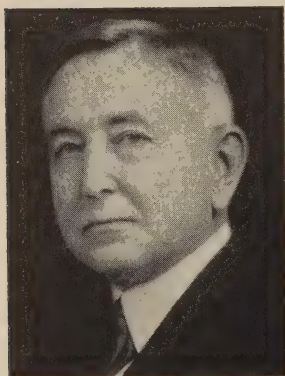
PRESIDENTS OF THE EASTERN  
THEOLOGICAL SEMINARY



DR. EMANUEL V. GERHART



DR. J. C. BOWMAN



DR. GEORGE W. RICHARDS



DR. THEODORE F. HERMAN

mittee did not deem it advisable at present to proceed with the publication of an historical volume.

## 1899

The 153rd Annual Session of the Eastern Synod was held in the First Reformed Church, Lancaster, Pa., October 18th-24th, 1899, with Rev. B. B. Ferer as President.

The Board of Visitors of the Seminary reported twenty-six new students, nineteen coming from Franklin and Marshall College. The Seminary graduates this year were nineteen in number, viz; J. K. Adams, E. L. Coblentz, C. E. Correll, J. F. DeChant, C. H. Faust, W. S. Fisher, A. H. Ginder, G. G. Greenawald, M. A. Kieffer, W. G. Klein, C. H. Knight, W. E. Lampe, W. H. Millhouse, W. A. McClellan, J. P. Ratzell, R. F. Reed, H. N. Smith, S. H. Stein, W. D. Yearick.

The Treasurer of the Seminary reported that he had received \$1000 from Louis E. Shriver, to be known as the Andrew Keiser and Catherine W. Shriver Library Alcove Fund.

The Board of Education announced that it had provided a corporate seal with the device on the seal of Kehren's Good Shepherd, with the words in Greek Letters: "I am the Good Shepherd."

Franklin and Marshall College reported that the Hon. Geo F. Baer had made himself responsible for the salary of the Professor of Modern Languages for two years. Mr. B. F. Fackenthal, Jr. was appointed as a member of the Board of Trustees of the College.

The acceptance to the Professorship of Church History by Rev. George W. Richards was read to the Synod, and arrangements were made for his inauguration on October 20, 1899, in the Seminary chapel. Synod as a body was present at the Inaugural Service. The charge was delivered by Rev. Dr. C. S. Gerhard and the oath of office administered by Rev. W. F. More.

The Board of Home Missions announced the appointment of Rev. Chas. E. Creitz as Financial Secretary. The Twentieth Century Movement for Home Missions was inaugurated and approved by Synod.

The Foreign Mission Board announced the establishment of a mission in the province of Hunan, China, under the leadership of Rev. W. E. Hoy. The Synod approved the proposal of the Board of Home Missions of General Synod to erect a new Church building at Washington, D. C. Synod also granted an appropriation of \$3000 to aid Catawba College, North Carolina.

## 1900

The 154th Annual Session of the Eastern Synod was held in Sunbury, Pa., October 17th-22nd, 1900, with Rev. Thos. J. Hacker as President.



The Chairman of the Committee on the State of Religion said, "Standing at the threshold of the Twentieth Century, we hope for a spiritual awakening and a marshalling of our forces." The Seminary reported the establishment of the "Sarah Ellen and Nevin Ambrose Swander Memorial Fund," and Synod approved the appointment of Rev. J. I. Swander, D. D. to deliver the first course of lectures.

The Foreign Mission Board announced that five new missionaries were sent to the Orient, Rev. W. E. Lampe, A. K. Faust, Misses Sadie L. Weidner and Lucy M. Powell, and Rev. Frederick Cromer.

Synod had now completed 84 years. The earlier records may not be very accurate as to the number of congregations. We do not find a statistical Summary until 1854. Originally the Synod of the Reformed Church in the United States embraced the whole territory of the Church. The formation of seven other Synods scaled down the territory and the membership list.

In the early history of the Synod the Secretary was elected annually. In 1837 this officer was known as the Stated Clerk, who holds his position from year to year without re-election.

In addition to the 84 regular meetings of Synod, there were seven special meetings. The first was held at Harrisburg in 1834 to adopt measures for the permanent location of its High School and Theological Seminary, resulting eventually in the selection of Mercersburg; the second at Chambersburg in 1840 when Synod elected unanimously Dr. Jno. W. Nevin as Professor of Theology in the Theological Seminary; the third at Lebanon in 1843, when Synod elected Dr. Fred. Wm. Krummacker of Elberfeld, Prussia, as German Professor in Theo. Sem., which however in his declination resulted in the election of Dr. Philip Schaff; the fourth at Philadelphia in 1866 to accept the resignation of Dr. Philip Schaff and to make provision for his successor; the fifth at Harrisburg, in 1868 to fill the chair of Didactic and Practical Theology made vacant by the death of Dr. Henry Harbaugh, which resulted in the election of Dr. E. V. Gerhart; the sixth at Lancaster in 1871, to accept the resignation of Dr. E. E. Higbee, Professor of Church History, and the filling of the vacancy in the election of Dr. Thos. G. Apple, and the seventh at Lancaster in 1873, to consummate a plan of cooperation among the Eastern, Pittsburgh and Potomac Synods for the support and management of the Theological Seminary, and a united effort in the cause of Home Missions.

## CHAPTER XIII

Eastern Synod 1901-1920

1901

WITH the coming of the Twentieth Century, the Eastern Synod of the Reformed Church in the United States began its official activities by holding its 155th Annual Session in Philadelphia, Pa., on October 16th-21st, 1901. The Rev. John S. Stahr, D. D. was elected President.

The Theological Seminary reported twenty-two students admitted to the Junior Class, viz;

Baker, Frank Kaufman	Kershner, William H.
Black, Blanchard Allen	Kohler, William D.
Bright, Edward David	Leinbach, Edwin S.
Byers, Perry Crothers	Noss, Charles Lewis
Causey, William Henry	Radcliffe, Richard
DeLong, Calvin Martin	Shullenberger, Frank Wilbur
Faust, Elias Franklin	Sipple, Simon
Gluck, Aaron Manus	Staudt, Calvin K.
Gress, Daniel	Stein, Karl
Hay, Benjamin Keener	Warlick, Charles
Hoover, Samuel Charles	Yoshida, Kikutaro

The President of Franklin and Marshall College reported 184 students in College and 180 in the Academy. He also stated that the early completion of the Science building was assured.

Rev. Charles E. Creitz resigned as Financial Secretary of the Home Mission Board and was replaced by Rev. David N. Dittmar. Synod pledged toward the erection of the Memorial Reformed Church in Washington, D. C. the sum of ten thousand dollars.

Synod decided that hereafter the pastor loci was under no obligation to give free entertainment to the ministers and elders of Synod.

A large exhibit had been arranged in Heidelberg Reformed Church, Philadelphia, Pa., setting forth the history of the Reformed Church. Synod also decided that the Minutes of the Coetus should be published.

After an address to Synod by an officer of the Boer Army, Synod expressed its sympathy with the citizens of the South African Republic, the Transvaal State and the Orange Free State.

## 1902

The 156th Annual Session was held in Wilkes-Barre, October 22nd-27th, 1902, with Rev. Thos. H. Leinbach as President.

General Synod apportioned Eastern Synod \$32,370 for Home Missions, \$18,450 for Foreign Missions, \$36.90 for Hungarian and Bohemian Missions. A steady decline of students for the ministry in the Eastern Synod was noted by the Committee on the State of Religion. Franklin and Marshall College announced the abolishment of Military Instruction and Drill in the Institution. The College Science building was at last a reality. The College was preparing for the Sesqui-Centennial of the Union of Franklin and Marshall College.

Rev. A. R. Bartholomew, D. D., Secretary of the Board of Foreign Missions, reported that the Tohoku Gakuin had 21 teachers with 158 students and that the Girls' School in Sendai had been totally destroyed by fire. The China Mission had secured a firm foothold in Yochow.

The Committee on the Publication of the Minutes of the Coetus of the Reformed Church, and other documents appertaining to our early history announced that the work was proceeding under the editorship of Dr. James I. Good, and that many subscribers had been secured for the edition.

## 1903

The 157th Annual Session of the Eastern Synod was held in St. Mark's Reformed Church, Lebanon, Pa., October 28th-Nov. 2nd, 1903, with Rev. Charles E. Creitz as President.

The President of Franklin and Marshall College, Dr. J. S. Stahr, reported to Synod that the Golden Jubilee of the College was an event of far reaching significance and importance. He called attention to Dr. J. H. Dubb's "History of the College."

The Senior Class of the Seminary requested that the usual order of the graduation exercises be changed. Instead of essays to be read by members of the class, an address by one of the alumni was substituted. The address was delivered by Rev. A. S. Weber, D. D.

The Foreign Mission Board reported that it will need \$125,000 to meet its reasonable expenses for the year. Our medical missionary, Dr. J. Albert Beam had charge of our new hospital in Yochow. The Home Mission Board announced the publication of a monthly paper "The Home Missionary Bulletin of the Reformed Church." One hundred and ten Church Building Funds belonging to the Board represented an investment of \$155,000. Synod spent much of its time in several appeal cases against the action of two Classes.

The year 1903 was the 75th Anniversary of the establishment of the Messenger, therefore Synod named January 17th, 1904, as "Messenger Day."

Synod was informed that the "Minutes of The Coetus" had been printed through the efforts of Dr. James I. Good and Prof. William J. Hinke. This volume of 463 pages was recognized by Synod to be a fitting memorial to the faithful labors of the fathers, and an invaluable source for the study of the early history of our Church in this Country.

#### 1904

A Special meeting of the Eastern Synod was held in the First Reformed Church, Reading, Pa., on June 14th, 1904. The meeting was called to consider the propriety of relieving Rev. E. V. Gerhart, D. D. of the work now devolving upon him and to make suitable provision for him during his natural life; and to fill the chair of Systematic Theology in the Theological Seminary at Lancaster, Pa., by the election of a successor to Dr. Gerhart. Furthermore, the Eastern Synod was to act upon the report of Pittsburgh Synod relative to a successor to Rev. Wm. Rupp D. D. late professor of practical theology in the Theological Seminary.

The Board of Visitors reported, to Synod, the death of Rev. Emanuel V. Gerhart, D. D., LL. D. on May 6, 1904, and the death of Dr. William Rupp on April 3, 1904. Synod was also informed that Dr. John C. Bowman, professor of New Testament Exegesis, on March 22nd had given notice of his intention to resign, in order to re-enter the pastorate.

East Pennsylvania Classis petitioned Synod that steps be taken looking toward the Union of Ursinus School of Theology in Philadelphia and the Theological Seminary in Lancaster, Pa.

Four candidates were nominated for the chair of Systematic Theology; two later withdrew their names. The election resulted in the choice of Rev. Theo. F. Herman, pastor of Salem Reformed Church, Allentown, Pa. A Committee of five was appointed to make arrangements for the Inauguration of Rev. Theo. F. Herman. A communication was received from Pittsburgh Synod informing the Eastern Synod that Rev. John C. Bowman, D. D., was duly elected to the professorship of pastoral theology. A communication was received from the Potomac Synod informing the Eastern Synod that Rev. Wm. C. Schaeffer, Ph.D. was duly elected to the professorship of Biblical Exegesis.

Because Philadelphia Classis expressed itself as unfavorable at this time to the consolidation of the two Theological Seminaries, Synod deemed it inexpedient to take any action on the matter.



Dr. John Philip Stein delivered a Memorial Sermon before Synod in which he outlined the life and work of Dr. Gerhart and Dr. Rupp, and paid tribute to their labors for the Reformed Church.

Another Special Meeting of the Eastern Synod was held in St. Paul's Reformed Church, Reading, Pa., on September 6th, 1904.

The call stated the purpose of the meeting to be "to hear and act upon the reply of Rev. Theo. F. Herman to the action of Synod, in electing him to the professorship of systematic theology in the Theological Seminary at Lancaster, Pa., to proceed, if in order, to the election of some one to fill the vacancy in the aforesaid chair in the Seminary and to provide for the installation of the professor thus elected.

A letter of declination from Rev. Theo. F. Herman was read to the Synod. Thirteen candidates were then nominated by the Synod, five of whom withdrew their names. On the second ballot Rev. Christopher Noss was elected as the immediate successor of Dr. E. V. Gerhart.

The 158th Annual Session of the Eastern Synod was held in Perkasio, Pa., October 26th-31st, 1904, with Rev. V. W. Dippel, Ph. D., of Lebanon, Pa. as President.

Prof. E. M. Hartman was appointed assistant to the president of Franklin and Marshall College. During the year Mr. Hartman raised \$73,072 toward the larger endowment of the College.

The Seminary Board appointed Dr. Irvin Hoch De Long, assistant instructor in the Old Testament Department. The appointment was made at the request of Dr. F. A. Gast.

The Foreign Mission Board urged the Synod to celebrate the twenty-fifth Anniversary of the founding of our Japan Mission. The Miyagi Girls' school of Sendai was completed and thoroughly equipped. It was said that there was "no better plant in Japan for the Christian education of young women."

The Board of Trustees of the Allentown College for Women announced the resignation of its President, Dr. J. W. Knappenberger, and the appointment of Rev. D. E. Schoedler, D. D., as acting President of the College.

The Board of Publication announced that Prof. George W. Richards, D. D., was appointed editor-in-chief of the "Reformed Church Review."

Bethany Orphans' Home reported the resignation of Supt. Thomas M. Yundt and the election and installation of his successor, Rev. W. F. More.

Synod's attention was called to "The Phoebe Deaconess and Old Folks'

Home," located at Allentown, Pa. It was controlled by Tohickon, Lehigh and East Pennsylvania Classes.

1905

The 159th Annual Session of the Eastern Synod was held at Williamsport, Pa., on October 25th-30th, 1905, with Rev. James Crawford, D. D. as President.

"The President called the attention of the Synod to the fact that the Stated Clerk completes his 25th year of service for this body, and appointed Revs. Theo. F. Herman, E. C. Hibschan, and Elder J. A. Loose to form a suitable minute of the occasion. Before the closing of the session the following tribute was presented and adopted unanimously by a rising vote.

Minute of Respect for the Stated Clerk

For twenty-five years the Rev. Jno. Ph. Stein, D. D., has served the Eastern Synod with unbroken continuity in the capacity of Stated Clerk.

The character of the man, the importance of his office, and the unusual length of his term of service, constitute a trinity of facts which properly challenge the attention of this Synod.

The Stated Clerk of a body like the Eastern Synod with its history and resources and prominence in the life and development of the whole Church, is more than the mere registrar of the items of its business. He is the chronicler handing down to posterity the data of history.

This Synod realizes with keen satisfaction that the fathers were wisely led in the election of their Stated Clerk twenty-five years ago. With skill, dignity and a high degree of faithfulness he has discharged the complex duties of his office, and the increasing years have brought him increased usefulness; therefore,

This Synod deems it a privilege to take official notice of this 25th anniversary, and to invoke upon its esteemed Stated Clerk the continuance of the gracious love and benign Providence which have led him to the 25th milestone in his Synodic career.

And your committee suggests respectfully that, as a special mark of honor, this Minute of respect be adopted by a rising vote.

Respectfully submitted,

Theo. F. Herman, Chairman"

Andrew Carnegie gave \$37,500 toward the Franklin and Marshall Academy building on condition that a similar amount be raised for the same purpose. The Seminary reported that the Swander gift now amounting to \$30,000 be converted into an endowment for the Professorship of Systematic Theology. Ground was also broken for two additional professors'

houses for the Seminary. Synod resolved that \$75,000 be raised for the immediate needs of the Seminary. The installation of Prof. Christopher Noss took place in Santee Hall on January 13th, 1905.

Rev. Thos. M. Yundt was appointed by General Synod, Sup't. of Home Missions, and Rev. A. C. Whitmer was transferred to the Department of Church Building Funds.

The title and ownership of the Allentown College for Women was vested in the Eastern Synod and the management and control of the affairs of the College were committed into the hands of a Board of 24 Trustees, two-thirds of whom shall be elected by the Synod, each of the twelve Classes of the Synod having at least one representative, excepting the Classis of East Pennsylvania and the Classis of Lehigh, which were to have three representatives on the Board.

### 1906

The 160th Annual Session of the Eastern Synod was held in Lehigh, Pa., on October 24th-29th, 1906, with Rev. Ellis N. Kremer, D. D., as President. The opening sermon was preached by Rev. James Crawford D. D.

All the Classes reported their approval of the New Constitution of the Church.

The following item of interest was reported to Synod:

"On July 5, 1906, at the request of the members of the faculty of the Ursinus School of Theology, Doctors Gast, Richards and Schaeffer met in conference with Doctors Good, Bromer, Hinke and Vollmer, at Philadelphia, Pa., to consider the feasibility of uniting the Ursinus School of Theology with the Theological Seminary at Lancaster. Certain resolutions were adopted at this conference and signed by all the members. The said resolutions were laid before the faculty of the Seminary, with a view to request a special meeting of the Board of Visitors to consider them. Before this could be done, the faculty received notice that the Board of Directors of Ursinus College had disapproved the original resolutions and amended them. Notwithstanding this, the faculty issued its request for a meeting of the Board of Visitors, which request was favorably received, and the Board met in special session July 31st. The original resolutions were laid before the Board, as suggestive of action that might be taken to secure the end in view, viz: the union of the two theological schools. The action taken by the Board was favorable to union, was unanimous and was at once transmitted to those representing the Ursinus School of Theology. For the information of the Church, the original resolutions and the action of the Board were published in the Church papers. We have since received notice that the Board of

Directors of Ursinus College declines to accept the action of this Board, and, therefore, there is nothing to report relative to the matter, save the above recital of facts." The following action was taken:

Resolved, That Synod has learned with deep satisfaction of the movement during the past year for a union of the Theological Seminary of the Reformed Church at Lancaster and the Ursinus School of Theology at Philadelphia. We hereby express our sincere regret that satisfactory terms for such proposed union could not be agreed upon, and cherish the hope that some method may yet be found for an amicable adjustment of the matter.

The President of Franklin and Marshall College reported that Messrs. Hartman and Buchheit had secured at least \$170,000 for the College and the building fund of the Academy. Dr. J. C. Bowman announced a total of \$53,000 secured by him for the enlargement of the Seminary Endowment Fund.

Synod approved the purpose of the Board of Home Missions to raise a fund for the education of young men for the Hungarian ministry. The Foreign Mission Board reported that during the past three years \$100,000 had been spent for schools and hospital buildings in Japan and China. At the same time the Board reported a debt of \$60,000. The Board also reported with regret the resignation of its Field Secretary, Rev. A. V. Casselman.

The Allentown Female College reported that the charter of the institution provided for only nine trustees, therefore the action of last year was rescinded and the following constituted the first Board of the Allentown Female College under the control of the Eastern Synod, viz; Rev. John F. DeLong, N. M. Balliet, Esq., Rev. Theo. F. Herman, E. H. Renninger, Esq., Rev. Thos. W. Dickert, N. A. Haas, Dr. C. D. Schaeffer, E. M. Young, Rev. H. M. J. Klein.

The Stated Clerk was instructed to make a "Book of Charters" relating to all the Boards of the Church and the Synod, and publish the same for purposes of reference.

The Sunday School Board reported holding a conference with the other Boards of the Church on the subject of the erection of a Reformed Church Building in Philadelphia. The Committee on the Phoebe Deaconess and Old Folks' Home requested Synods' help in procuring a \$50,000 building to meet its needs.

## 1907

The 161st Annual Session of the Eastern Synod was held in the First Reformed Church, Lancaster, Pa., on October 23rd-28th, 1907, with Rev.



Harry W. Bright as President. R. Monroe Hoffman of Reading, Pa., was chosen Treasurer of Synod.

The Committee on Necrology reported the death of Rev. D. W. Gerhard, Rev. Thos. M. Yundt, and Dr. Theodore Appel. The Board of Visitors of the Seminary stated that there were only twenty-six students in the Seminary during the year. The Faculty of the Seminary suggested that in place of the President of the Faculty, two officers be appointed, namely, a President of the Seminary and a Dean of the Faculty. Synod approved of the appointment of Dr. J. C. Bowman as President of the Seminary and Dr. Wm. C. Schaeffer as Dean of the Faculty.

Franklin and Marshall College announced the creation of a new chair in Astronomy to be filled by Rev. A. T. G. Appel. Synod congratulated the College upon securing a charter for a chapter of the Phi Beta Kappa Society.

The Home Mission Board stated that the Church Building Funds had reached the number of 220. It endorsed the Harbor Mission at Ellis Island, N. Y., in charge of Rev. Paul H. Land. The Foreign Mission Board stated that "our new Boys' School Buildings at Lakeside are a wonder in that part of China." The receipts for Foreign Missions for the past Synodical year amounted to \$96,460.39.

The Sunday School Board reported that contracts were made for the erection of a seven story fire-proof office Building at 15th and Race Sts., Philadelphia, to be known as the Schaff Building.

Before Synod adjourned, the members were entertained by the College and Seminary authorities on College Hill.

### 1908

The 162nd Annual Session of the Eastern Synod was held at Lock Haven, Pa., on October 14th-19th, 1908, with Rev. Theo. F. Herman as President.

The Board of Visitors of the Seminary recommended that Dr. F. A. Gast be permitted to retire and be elected Professor Emeritus, and that Synod hold an election for a Professor of Hebrew and Old Testament Science.

The Board of Trustees of the Allentown College for Women announced the election of Rev. Wm. F. Curtis of Kansas City as President. He assumed the duties of his office on June 1st, 1908. The resignation of Prof. John S. Stahr as President of Franklin and Marshall College was announced, and Synod expressed its appreciation of his long and faithful labors.

Prof. I. H. DeLong, Ph. D. was elected to succeed Dr. F. A. Gast and a Committee was appointed to arrange for his inauguration. Rev. Charles E. Schaeffer of Reading, Pa., was unanimously elected General Superintendent of Home Missions.

Bethany Orphans' Home reported that 156 children were in the Home, 130 from the Eastern Synod.

A Committee on Educational Institutions reported the amendments to the charter of the Allentown Female College. The Board of Trustees of the College were instructed to apply to the Court of Common Pleas of Lehigh County, for an order and decree to amend the charter of the college in accordance with the amendments adopted by Synod.

A Committee was appointed to arrange for a suitable celebration of the Four Hundredth Anniversary of the birth of John Calvin, some time during 1909.

## 1909

A Special Meeting of the Eastern Synod of the Reformed Church was held in the Second Reformed Church, Reading, Pa., on September 2nd, 1909. Rev. Theo. F. Herman presided.

The call for the special meeting was read, viz: "To hear and act on the resignation of the Rev. Christopher Noss, D. D. from the Chair of Systematic Theology in the Theological Seminary at Lancaster, Pa., and to proceed to the election of some one to fill the vacancy."

After five years' service, Dr. Noss resigned in order to return to the Foreign Mission work in Japan. He stated that "it was his conviction that the evangelization of the oriental world was the paramount duty of the American Church in our age." The Rev. Theo. F. Herman D. D. was elected by the Synod to the Chair of Systematic Theology in the Seminary, and a committee was appointed to arrange for his inauguration.

The 163rd Annual Session of the Eastern Synod was held in the First Reformed Church, Easton, Pa., on October 20th-25th, 1909, with Rev. Rufus W. Miller, D. D. as President, and Rev. J. Rauch Stein as Stated Clerk.

The Inaugural service of Prof. Irwin Hoch DeLong, Ph. D. was reported to have been held in the Santee Hall on May 13, 1909.

A new Classis was authorized to be organized in organic connection with the Eastern Synod. The new Classis was to be known as the Classis of Hunan (China), and Rev. Wm. E. Hoy, D. D., was appointed to preside at the organization of the Classis of Hunan.

Franklin and Marshall College reported a roster of 214 students, and the enrollment in the Academy was 255. Dr. John S. Stahr was continued as Professor of Philosophy. The Board of Trustees elected Rev. Henry H. Apple, D. D. as President of the College. Dr. Apple entered upon the duties

of his office July 15, 1909. He was inaugurated on January 7, 1910, in the Fulton Opera House, Lancaster, Pa.

The Allentown College for Women under the Presidency of Dr. Wm. F. Curtis reported 172 girls taking the regular and special courses.

Synod heartily approved the Laymen's Missionary movement and instructed the Board of Foreign Missions to plan for the organization of the men of the Reformed Church for the deepening of interest in the spread of the Kingdom in all lands. This work was committed to Rev. William E. Lampe, Ph. D. The two Boards, Home and Foreign, decided to publish a joint monthly magazine entitled "The Outlook of Missions," the first number to appear on January 1st, 1910.

The Committee on Necrology announced the death of Rev. Thomas Calvin Leinbach, Dr. Samuel G. Wagner, Dr. Benjamin Bausman, and Dr. John Philip Stein, who had served as Stated Clerk of the Synod for almost thirty years.

#### 1910

The 164th Annual Session of the Eastern Synod was held in the First Reformed Church, Reading, Pa., on October 19th-24th, 1910, with Rev. James W. Meminger, D. D., as President.

The letter of acceptance to the Chair of Systematic Theology by Dr. Theo. F. Herman was read to the Synod, and the fact was announced that the inauguration of Dr. Herman had taken place on May 12, 1910, in conjunction with the 85th Anniversary of the Theological Seminary.

Dr. H. H. Apple, President of Franklin and Marshall College stated that \$100,000 had been secured for the endowment fund, and \$50,000 guaranteed from Lancaster City. He announced the death of Prof. Joseph Henry Dubbs and Prof. John B. Kieffer. He further reported that the Board of Trustees had elected Rev. H. M. J. Klein, Ph. D. as Audenried Professor of History, John Nevin Schaeffer as Professor of Classics, Rev. Victor W. Dippell, Ph. D. Professor of Modern Languages, and had promoted Prof. C. N. Heller to the professorship of Greek.

The Board of Home Missions began work among the Japanese on the Pacific Coast. The Foreign Mission Board sent five additional Missionaries to China and Japan. Dr. Noss and his family returned to Japan, to take up his work in Wakamatsu.

The Phoebe Deaconess and Old Folks' Home reported the construction of a new building at the cost of \$33,000.

The Chairman of the Committee on the State of the Church reported the total membership of the Synod as 125,000. The benevolent offerings for the

year were \$165,673 and the amount raised for congregational expenses was \$708,515. The Sunday School enrollment was 135,232. The Sunday School membership was larger than the Church membership.

Synod took action to the effect that "it be the rule of this Synod to base its apportionments on the several Classes upon the *number of communicants.*"

# 1911

The 165th Annual Session of the Eastern Synod was held in General Convention in the First Reformed Church, Philadelphia, Pa., on October, 26th-31st, 1911, with Rev. Paul S. Leinbach as President. The Roll Clerk Rev. Homer S. May registered 218 ministers and 123 elders during the sessions.

The "Plan of Union" with the Presbyterian Church was submitted by the General Synod to the Eastern Synod. Two-thirds of the Classes of the Church approved the "Articles of Agreement" for constituting the "Council of Reformed Churches in America holding the Presbyterian System."

Eastern Synod took the position that inasmuch as the Reformed Church in the United States had just entered upon the establishment of federal relations with all Protestant bodies in the Federal Council of the Churches of Christ in America, and in the Council of Reformed Churches in the U. S. holding the Presbyterian System, it is the deep conviction of Synod that the time is not yet ripe for pressing, much less for consummating organic union between the Reformed Church in the U. S. and the Presbyterian Church in the U. S. of America. The question was referred to the Classes for decision.

Synod appointed a Committee to plan a program for the proper celebration of the 350th Anniversary of the Heidelberg Catechism on Jan. 19th, 1913.

Franklin and Marshall College reported that the General Education Board would contribute from the John D. Rockefeller Fund for Higher Education, the sum of \$50,000 to the College, provided that on or before Dec. 31, 1912, a supplemental sum of \$308,512.51 be contributed by the friends of the College. Eastern Synod promised to assume \$25,000 of this sum. The College also announced that in June 1912 it would celebrate the 125th Anniversary of the founding of Franklin College.

Synod instructed the Board of Trustees of the Allentown College for Women to proceed with the movement looking toward a more favorable and adequate equipment of the plant, and to remove the college to another location in or near Allentown, if the necessary funds can be secured.

The Board of Home Missions, elected Mr. Joseph S. Wise of Reading,



Pa., as its Treasurer, and prepared to observe the 50th Anniversary of its organization and to raise a Jubilee Fund in commemoration of this event.

It was recommended that the Reformed Publication Board of the three Synods be consolidated with the Sunday School Board of the Eastern Synod. The Men and Religion Forward Movement and the Laymen's Missionary Movement were awakening ministers and laymen to the opportunities for service in the Church.

## 1912

The Eastern Synod met in General Convention in St. John's Reformed Church, Lebanon, Pa., on October 21st-25th, 1912, with Dr. Samuel R. Bridenbaugh as President. Three hundred and five delegates were in attendance. Elder E. S. Fretz of Pottstown, Pa. was elected Vice-President of the Synod.

The Committee on the Celebration of the 350th Anniversary of the Heidelberg Catechism submitted the following plan, viz, a period was designated from January 19th, 1913, to May 1914 for the observance of the Anniversary; that the Anniversary close with the meeting of General Synod in 1914 when at least two sessions be set apart for the hearing of papers on the Heidelberg Catechism by representative men of one or more Reformed Churches in Europe and the United States; that Synod assist in erecting a marble tablet to Zacharias Ursinus at his burial place in Neustadt.

The Bi-Synodic Board of Home Missions was asked to amend its charter so that all its assets might be transferred to the Board of Missions of the Reformed Church. Synod decided that it is deemed inadvisable at this time to make any change in existing relations.

Two of the thirteen Classes of Synod approved the "plan of closer union" with the Presbyterian Church; one Classis passed no judgment on the plan; eight Classes disapproved of the plan, and did not think that the time had arrived for organic union with the Presbyterian Church.

The Allentown College for Women reported the purchase of 52 acres of ground in the western limits of Allentown, Pa., for the purpose of relocating the Institution. Synod approved the erection of a building for the college on the new site.

The Foreign Mission Board stated that "our China Mission has been seriously interrupted during the past year on account of the rebellion in China." The year 1913 was to be set apart as marking the 75th Anniversary of the Founding of the Board of Foreign Missions.

The Publication Board reported the completion of the Schaff Building and a mortgage indebtedness on the property of \$115,000. The Board also an-

nounced the publication of a number of new books relating to the Reformed Church, namely; "The Heidelberg Catechism" by Dr. G. W. Richards; "Life of Dr. Benjamin Bausman" by Dr. Henry H. Ranck; "Outline Studies in the New Testament" by Dr. Wm. C. Schaeffer; "Modern Students Life of Christ" by Dr. Philip Vollmer.

### 1913

The 167th Annual Session of Eastern Synod met in General Convention in the First Reformed Church, Sunbury, Pa., on October 20th-24th, 1913, with Rev. Charles B. Schneder D. D. as President.

The Committee on the Forward Movement for Home Missions endeavored to create an interest in Synod for a campaign for \$500,000. This was transformed into a United Missionary Campaign in the interest of both Home and Foreign Missions.

The Allentown College for Women reported the construction of an Administration Building and a Dormitory at a cost of \$100,000. The Synod commended Dr. Wm. F. Curtis in building up all the interests of the Institution, and raising its standard.

The 75th Anniversary of the Foreign Mission Board was observed in the First Reformed Church, Lancaster, Pa., the place of organization, On Sept. 29th-30th, 1913, to which all the ministers and laymen of the Church had been invited.

The Year of 1913 was a year of Anniversaries: 350th Anniversary of the Heidelberg Catechism; 50th Anniversary of the Board of Home Missions and 75th Anniversary of the Board of Foreign Missions.

The Stated Clerk was instructed to change the seal of Synod so as to make it correspond with the corporate title.

### 1914

The 168th Annual Session of the Eastern Synod met in General Convention and was held in St. John's Reformed Church, Allentown, Pa., on October 19th-23rd, 1914. Dr. H. M. J. Klein was elected President, and Elder D. Nicholas Schaeffer, Esq., of Reading, Pa., Vice-President.

The Stated Clerk, Rev. J. Rauch Stein, reported that the wording of the seal had been brought up to date by the removal of the word "German" and the addition of the word, "Eastern;" that the original design of the seal had been retained and that a drawing is being made of the same.

The Theological Seminary reported an endowment fund to be known as "The Rev. Chas. F. McCauley Memorial Lectureship on Pastoral and Practical Theology."

Franklin and Marshall College reported the death of the President of the Board of Trustees, Mr. George F. Baer, and the election of Mr. William Uhler Hensel as President of the Board, and Mr. B. F. Fackenthal as first Vice-President.

The Board of Home Missions recorded its appreciation of the service of Rev. A. C. Whitmer who had retired from the Superintendency of the Bi-Synodic Board after a period of 28 years of splendid work. Synod was informed of the opening of a Mission Station in the Moslem world by the Reformed Church. The Board of Foreign Missions instituted the "Prince of Peace Fund" of \$250,000 for the purpose of wiping out its debt and providing for its most urgent immediate needs. This work was largely in the hands of Field Secretary, Rev. Jacob G. Rupp.

Rev. A. O. Reiter offered the following resolution which was adopted by Synod: Resolved that Synod appoint a Committee of three to study the problem of social service movements, with a view to defining the attitude of the Church toward such movements, and recommending such action as will make the Church a more effective instrument for social betterment; said Committee to report at the next annual meeting of Synod.

The Committee named was Rev. Theo. F. Herman, D. D., Rev. A. O. Reiter and Elder John W. Appel.

### 1915

The 169th Annual Session of the Eastern Synod met in General Convention in Trinity Reformed Church, Philadelphia, Pa., on October 18th-21st, 1915. The Rev. William D. Happel, Ph. D. was elected President. The Synod was welcomed by the Hon. E. J. Cattell in behalf of the Mayor of Philadelphia.

A Committee of Synod prepared a charter suitable to be used as a form by the Reformed Churches in the State of Pennsylvania, in securing a new Charter. The form of a Charter was read to Synod and printed in the Minutes.

The Committee on the Publication of the Life and Letters of Rev. John Philip Boehm, the organizer of the Reformed Church in Pennsylvania, reported that the manuscript had been prepared by the Rev. W. J. Hinke, Ph. D. and was ready for publication.

The Allentown College for Women reported that \$80,000 had been raised in a local campaign for the College.

The Committee on Social Service reported to Synod that the supreme duty of the Church today is to proclaim the Social Gospel of Jesus. It called

upon ministers and congregations "to make the principles of their social faith effective in definite and direct social service."

The Theological Seminary reported that Rev. Dr. Rufus W. Miller had delivered the first lectures on the McCauley Foundation, and that Dr. Wm. T. Lampe had contributed a prize fund among three students of the Senior Class who prepared papers on Foreign Missions. The Seminary was striving to complete a dormitory by May 1917.

Franklin and Marshall College had 287 students; Dr. J. S. Stahr was made Professor Emeritus; Rev. Chas. E. Meyers was named Professor of English. The President of the Board of Trustees of Franklin and Marshall College, Hon. W. U. Hensel died in February 1915, and Mr. B. F. Fackenthal, Jr., of Riegelsville, was elected President of the Board.

By Sept. 1, 1915, the "Prince of Peace Fund" for Foreign Missions amounted to \$120,000, The Phoebe Deaconess Home Board elected Rev. R. M. Kern as Superintendent on July 19, 1915.

Considerably over a million dollars was raised within the bounds of the Eastern Synod during this year for Church purposes. There was also an increase of 5000 communicants, and 6500 persons were added to the Church by the rite of confirmation.

## 1916

The 170th Annual Session of the Eastern Synod met in General Convention in Quakertown, Pa., on October 16th-19th, 1916, with Dr. J. M. S. Isenberg as President.

One evening was devoted to the celebration of the Four Hundredth Anniversary of the Reformation. Dr. Geo. W. Richards spoke on "Erasmus and the Reformation" and Dr. James I. Good on "Zwingli's Contribution to the Spirit of the Reformation." The Synod expressed its appreciation to Dr. W. J. Hinke for writing "The Life and Labors of John Philip Boehm."

The dissolution of the Hunan (China) Classis was granted by Synod.

The contract for the Seminary Dormitory and Refectory amounting to \$63,456.50 was awarded and the building was in process of construction. Synod expressed its sense of loss at the death of Dr. John S. Stahr which had occurred on December 21, 1915. Dr. H. H. Apple announced to Synod that the sum of \$308,512.51 had been secured, making possible the payment of the pledge of \$50,000 from the General Education Board. The total endowment of the college was \$550,000.

The College entered into an agreement with the Theological Seminary to buy the tract of four acres of ground at the south end of the campus together with the two professors' houses. The purchase price was fixed at



\$20,000. Originally this ground was a gift of the College to the Seminary when that institution moved from Mercersburg to Lancaster, Pa.

The Allentown College for Women furnished two buildings at a cost of \$152,220.31. The name of the College was changed to "Cedar Crest." The dedication of the new buildings was announced to take place in connection with the 50th Anniversary of the College in June, 1917.

Rev. James M. Mullan was elected Superintendent of the Home Mission Department of the East.

A special resolution was offered by the Rev. John Baer Stoudt providing a medal to commemorate the 400th Anniversary of the Protestant Reformation.

### 1917

The 171st Annual Session of the Eastern Synod met in General Convention in St. Paul's Reformed Church, Lancaster, Pa., on October 15th-18th, 1917, with Dr. Geo. W. Richards as President.

This was the year in which the United States entered the first World War. The Committee on Social Service recognized this fact in its report. Dr. Theo. F. Herman, Chairman reported:

"That Eastern Synod recognizes that the war brings an imperative challenge to the Christian church to render immediate social service to our soldiers and sailors, at home and abroad, to the families of enlisted men, and to the war sufferers. We realize that it is impossible to enumerate all the ways and means by which this may be done, but we urge our pastors and people to support, with heart and hand, all the measures of service and relief, local and national, that have been and are being devised.

We deem it of vital importance that, besides rendering material services to the fullest measure of her ability, the Christian church should, at this time, mightily exercise her spiritual ministry, especially among the enlisted men. We rejoice that our Reformed Church has furnished Chaplains for the Army and Navy, and we extend our Christian greetings to these our brethren who are fighting for democracy with the weapons of peace. But we realize that their number and strength are wholly inadequate to the task of caring for the spiritual life of our sons and brothers who are in the service. Therefore, we urge all of our pastors and consistories to become chaplains-at-large and, through personal interest in the enlisted men from their charges and through personal intercourse with them, to minister to them the inspiration and the consolations of the Gospel of Jesus Christ."

The Committee to restore the Seal of Synod reported that the matter had been attended to. Dr. Wm. J. Hinke had secured for the Synod an original

wax impression of the seal of the Coetus from a Coetal document preserved in the Archives of the Reformed Church of Holland. On the new seal, the central device is made to conform to the sign of the original Coetus Seal.

Dr. Cyrus J. Musser was made editor Emeritus of the *Messenger*, and Rev. Paul S. Leinbach, D. D. was elected to fill the position. Dr. Leinbach began his work on October 1st, 1917.

The Committee on securing a medal to commemorate the 400th Anniversary of the Protestant Reformation adopted a design, on one side of which four of the great Reformers, Lefevre, Zwingli, Calvin, Knox were depicted. The reverse side showed Calvin's College in Geneva, with an encircling wreath composed of the floral emblems of various countries.

Dr. Theo. F. Herman prepared for Synod the following resolution which was sent to President Woodrow Wilson:

"The Eastern Synod of the Reformed Church in the United States, assembled in Lancaster, Pa., in its 171st annual session, representing a constituency of 150,000 members, sends respectful greetings to Woodrow Wilson, President of the United States, and deems it a patriotic duty as well as a Christian privilege to express the following sentiments:

As a body of Christian churchmen, organized for the purpose of promoting the kingdom of God upon the earth, we abhor war, and work and pray without ceasing for the establishment of a world wide social order in which righteousness shall prevail and whose fruits shall be peace and joy. And we believe earnestly that in this passionate hope and supreme consecration, we are co-workers with God, whose is the power, and to whom shall be the kingdom and the glory.

But we also believe that this consecration to the establishment of God's kingdom of righteousness carries with it the compulsion of opposition to unrighteousness. And we recognize with feelings of profound sadness that the dire necessity has been thrust upon us as a nation, to manifest our devotion to God's kingdom, by a declaration of war against Germany. This is not a war of wanton aggression. We are not fighting to extend our borders, or to crush a rival. We do not seek material gain or martial glory. We believe that this is a war of ideals. We believe that in the prosecution of it, to a victorious end, we are seeking to advance liberty and righteousness among nations. We believe humbly that we are serving God by trying to save democracy. No other aim could justify our national sacrifice of men and money, none other could vindicate before the tribunal of history or the throne of God our trusted leaders, whom the nation is following in this great crisis hour into the valley of the shadows.

But when righteousness is the issue, when democracy is assailed, when

God's kingdom is jeopardized, there is no height of service, nor any depth of sacrifice from which the Christian manhood of America will shrink back. There is no last measure of devotion which those who follow the Lord will withhold from their leaders, human and divine, in the sacred cause.

Therefore be it resolved, That we express without reservation our firm conviction in the justice and righteousness of the war in which we are engaged. We thank God for the leadership in this dark hour of our history of President Woodrow Wilson; for his patience in withholding from the ordeal of battle until no other course was left open, and for the faith which has illuminated his spoken words and his official acts since we have entered into the conflict. And we pray God to grant him wisdom and strength in the clash of war and in the councils of peace, that under his guidance, our nation may be strong and great in the fear of God and in the love of righteousness, so that being blessed of God we may become a blessing to all nations."

The Board of Trustees of the Seminary named the Dormitory "Walter F. Richards Hall" and the Refectory "Dietz Hall." The Seminary also reported the building of a Library Extension with connecting Arcades.

Synod expressed its gratification at the large benefaction bestowed on the Seminary by Mrs. Eliza R. Richards and daughters Ella L. and Clara A. of Maxatawny, Pa., in the sum of \$25,000, in memory of the deceased husband and father, Walter F. Richards.

Dr. H. H. Apple reported to Synod that many students were having their college course interrupted by the war, and that voluntary military drill was conducted on the campus. The Allentown College for Women celebrated the 50th Anniversary of its founding on June 6, 1917. The Board of Education of Eastern Synod held a Conference of all the Boards of Education of the Church for the purpose of efficiency and better cooperation.

The war was beginning to tell on the Church. The Committee on the State of Religion reported the loss throughout the year of 3 ministers, 10 congregations, 633 fewer confirmations, a decrease in benevolence of \$18,897.75.

Synod celebrated the 100th Anniversary of the birth of Dr. E. V. Gerhart, with an address by Dr. Theo. F. Herman.

#### 1918

The 172nd Annual Session of the Eastern Synod met in Wilkes-Barre, Pa., on November 11th-14th, 1918, with Dr. F. C. Seitz as president. There were present 129 delegates representing 12 of the Classes. Synod opened on Armistice Day. A special Committee, headed by Dr. C. B. Schneder reported as follows:

"We believe that so great a war should be followed by a truly great peace. As followers of the Prince of Peace we hold that this was preeminently a war against war, and it is therefore the solemn duty of the Church of Christ to inspire the enthronement of those motives and principles which alone can justify our participation in the conflict and the unparalleled sacrifices and sufferings of the free peoples of the earth. The iron cross which symbolizes the love of power has been forever dishonored; let the Cross of Calvary, which symbolizes the power of love, henceforth be the guerdon of hope for all nations. We hereby pledge ourselves in every possible way, by voice and pen, influence and example, to work for the establishment of a League of Nations to enforce the Peace of the World, and we join in fervent prayer to the Great God of Nations, Who is the Father of our Lord and Saviour Jesus Christ and our Father, that He shall so move upon the hearts of His people that the peace so dearly won may be abiding and that the sacred blood of so many millions of freemen may not have been shed in vain."

Dr. James I. Good addressed the Synod on reconstruction work of French and Belgian Reformed Churches.

Dr. James Crawford reported to Synod for the Executive Council of the Historical Society of the Reformed Church in the United States, giving a complete history of the Society, which was published in the Acts and Proceedings of the Synod of 1918. Synod recommended the appointment of a Committee of three to cooperate actively with the Society.

The Theological Seminary Board of Trustees reported the program of the Dedication of the Dormitory and Refectory on October 18, 1917.

Franklin and Marshall College announced the organization of a Student Army Training Corps, and stated that 275 Franklin and Marshall men were in the military and naval service of the Government.

Synod approved of the efforts of the Association of Schools, Colleges and Seminaries to raise one million dollars for Christian Education in the Reformed Church.

The Foreign Mission Board stated that in Japan we have 32 organized congregations and in China we have 3 organized churches.

Dr. G. W. Richards in writing the report on the State of the Church said:

"This Synod is now assembled in its One Hundred and Seventy-second Annual Sessions. It is the oldest, if not the mother Synod of the nine district Synods of the Reformed Church in the United States. In natural resources, in the number of its communicants, and in the wealth of historical tradition it surpasses all of them. Its territory is one of the most fertile and prosperous portions not only of the State but of the United States. Its 138,242 communicants constitute more than one-third and almost one-half



of the membership of the Reformed Church. Within its bounds are the original educational institutions for men and for women, the oldest Orphans' Home, and the official headquarters of the Church. Its ministry and laity are among the sterling citizens of the State, as true in their patriotism as they are sound in their piety."

Dr. J. Rauch Stein tendered his resignation as Stated Clerk after a service of nine years. Synod refused to accept the resignation, and appointed Rev. Homer May as Roll Clerk to relieve the Stated Clerk from some of his labors.

### 1919

The 173rd Annual Session of the Eastern Synod was held in Salem Reformed Church, Allentown, Pa., October 13th-16th, 1919, with Rev. A. R. Bartholomew, D. D. as President.

A Committee on the realignment of Synodical Boundaries recommended that Eastern Synod be divided into two parts, one to be known as the Eastern Synod to comprise the following Classes: Tohickon, Goshenhoppen, Philadelphia, Reading, Lebanon, Lancaster; the other to be known as the East Pennsylvania Synod and to comprise the following Classes: Eastern Pennsylvania, Lehigh, Schuylkill, Wyoming, East Susquehanna, West Susquehanna. Synod later rejected this proposal. (1921).

The Theological Seminary reported that the New Endowment Fund of \$150,000 had been completed. All the ministers of Synod were urged to preach one sermon annually appealing to young men to dedicate themselves to the ministry of Christ.

Dr. H. H. Apple reported that Franklin and Marshall College was recovering from the effects of the World War. It had an enrollment of 275. A bronze tablet was placed in the College Chapel in memory of thirteen men who gave their lives to the service of their country in the World War. Prof. H. R. Omwake was elected Dean of the College.

Cedar Crest College reported that ground had been broken for the construction of an Alumnae Hall to cost \$100,000.

The Foreign Mission Board stated that our North Japan College was in ashes and that \$153,000 would be required to rebuild it.

The newly elected Superintendent of the Phoebe Deaconess Home took the place of the Rev. Robert M. Kern, who for four years had administered the affairs of the Institution.

The report of the Committee on the State of Religion showed that the membership of the Eastern Synod was not increasing. In eight of the Classes there had been a loss in membership; in four a slight gain, Lehigh Classis

had a gain of 1436 members. There was, however, a large increase in money given for benevolent purposes.

An important resolution was passed by Synod urging the ratification of the Peace Treaty. "Resolved: That the Eastern Synod in General Convention Assembled representing 371 ministers, 564 congregations and 138,242 communicant members with a constituency of a half million in Eastern Pennsylvania, respectfully petition the representatives of Pennsylvania in the United States Senate to support the ratification of the Treaty of Peace and the League of Nations, without amendments but with such interpretation as may be wise and as will not prevent the United States from entering the League of Nations." A special prayer was offered by Synod for the President of the United States, the Hon. Woodrow Wilson, who was incapacitated by illness. Synod requested its pastors to observe Reformation Day, January 18th, as a Day of Prayer for the suffering brethren of our Reformed faith on the Continent of Europe.

A special Conference of Synod was held to discuss the Forward Movement authorized by General Synod for the general advancement of all the activities and interests of the Reformed Church in the United States.

## 1920

The 174th Annual Session of the Eastern Synod was held in the Trinity Reformed Church, Norristown, Pa., on October 18th-21st, 1920, with Rev. I. Calvin Fisher, D. D. as President.

Synod was requested to select a minister to fill the office of Synodical Evangelist. The Committee on Social Service suggested measures designed to develop and protect personality, to provide security against unemployment, providing sufficient income for self-realization, and protecting the personalities of the future, including the safe-guarding of children from exploitation.

Dr. James Crawford and Rev. J. B. Stoudt reported the accession of many valuable documents by the Historical Society of the Reformed Church.

It was resolved by Synod that the Eastern Classes of the National Hungarian Reformed Church be received into organic relation with the Eastern Synod of the Reformed Church in the United States.

The Board of visitors of the Theological Seminary announced the election of Dr. Geo. W. Richards as President of the Seminary. His duties were to begin on October 1, 1920, and he was to be inaugurated into his new office on January 4, 1921. Synod passed a vote of appreciation of the services of Dr. J. C. Bowman who now became Professor Emeritus.

"For a period of twenty-nine years Dr. Bowman has rendered invaluable services to the Reformed Church as a professor in her oldest theological

institution—first for a period of thirteen years in the Chair of New Testament Exegesis, and then for sixteen years in the Chair of Practical Theology. During the last thirteen years he also filled the office of President of the Seminary. To his vision and foresight, to his indefatigable energy and zeal, and to his abiding confidence and faith in the Reformed people, we owe largely the present physical equipment of this institution. These stately and beautiful buildings and this ground will be his enduring monument."

Synod also took proper recognition of the addition to the Faculty of the Seminary, of Rev. E. S. Bromer, D. D. as Professor of Practical Theology.

Dr. H. H. Apple reported that F. W. Biesecker, Esq. proposed to give \$30,000 toward the erection of a new gymnasium for Franklin and Marshall College. The General Education Board again made a grant to the College offering \$100,000 on condition that \$200,000 from the allotment of the Forward Movement be placed in a permanent endowment fund.

The Foreign Mission Board reported that nine new missionaries had gone forth and that three others were under appointment. Synod accepted the quota of \$3830 for the deficit in the publication of the "Messenger." Bethany Orphans' Home reported the completion of the Dietrich Cottage at a cost of \$23,000, the gift of Mr. D. Wellington Dietrich of Reading, Pa.

Dr. George Leslie Omwake invited Synod to share in the festivities of the Fiftieth Anniversary celebration of Ursinus College.

The members of Synod attended the Ceremonies in the Auditorium of Bomberger Hall on Wednesday evening, October 20th.

And so closes another score of years of the activities of the Eastern Synod. First we have a decade of high hopes as the Church enters the twentieth century. Then comes the World War and its paralyzing effect on the Church, then the public discussions over the Peace Treaty and the League of Nations, and finally the reconstruction. The Reformed Church entered the era of reconstruction with a daring and a determination that astounds a future generation. Large plans and faith in the future, the spirit of cooperation and sacrifice, these qualities were evident as people hoped against hope that war would forever be a thing of the past.

## CHAPTER XIV

Synod 1921-1941

1921

A SPECIAL session of the Eastern Synod was held in the First Reformed Church, Lancaster, Pa., on August 2nd, 1921. Fifty-three ministers and eleven elders were present, representing eight Classes. The purpose of the meeting was to approve the election by the Synod of the Potomac of Rev. Oswin S. Frantz, Professor of New Testament Science in the Theological Seminary at Lancaster, Pa., and to make provision for his installation. Synod unanimously approved the election of Rev. Oswin S. Frantz and the officers of Synod together with Rev. John F. Frantz were constituted a committee to represent the Eastern Synod at the inauguration.

The 175th Annual Session of the Eastern Synod was held in Lehigh, Pa., on October 17th-20th, 1921, with Rev. Robert O'Boyle as President.

Eastern Synod approved the meeting of the International Conference on Limitations of Armaments and on Pacific and Far Eastern Problems at Washington, D. C. and sent a copy of its resolutions to President Harding. The Synod also took note of the spreading interest in our Rural Work.

Synod expressed its appreciation of the valuable services of Prof. C. Nevin Heller and Dr. Wm. J. Hinke in securing and arranging additional material for the Archives of the Historical Society of the Reformed Church.

The Eastern Synod authorized its officers to receive the Eastern Classis of the Hungarian Reformed Church in America into its organic connection as soon as all the conditions of the so-called "Tiffin Agreement" were complied with.

The Theological Seminary announced the death of Prof. Wm. C. Schaeffer D. D. on April 16, 1921, after a service of 17 years in the Chair of New Testament Science.

Franklin and Marshall College announced to the Synod that a new course in Economics and Business Administration had been established in the Institution. Mr. Biesecker increased his subscription for a College Gymnasium to \$75,000 on condition that others would subscribe \$150,000 for Dormitories. Synod authorized the Board of Trustees of the College to amend the Charter of the College, so that hereafter the Eastern Synod should elect 12 members of the Board, and the Alumni Association of the College should have two representatives of their own.



The Foreign Mission Board reported 52 missionaries in Japan and 40 in China, including wives. During the year the cost of the Japanese Mission was \$232,009.16, of the China Mission, \$109,186.87, and the Home Expenses \$54,574.02. The income was \$195,190.35 from apportionment; \$89,151.09 from special gifts and \$167,692.13 from the Forward Movement. The Woman's Missionary Society had contributed \$41,450.17 which amount was included in the special gifts.

The United Missionary and Stewardship Committee did yeoman service in increasing the payment of the apportionment by the Classes throughout the Synod and the Church.

The Committee on the State of the Church stated that during the year the Eastern Synod had raised for congregational purposes \$7,205,101 and for benevolence, \$728,287, or a total for all purposes, \$7,933,388. The value of church properties in the Synod was \$10,685,184 and of parsonages \$995,400, a total of \$11,680,584. Truly, the day of small things was past.

## 1922

The 176th Annual Session of the Eastern Synod was held in the Fourth Reformed Church, Harrisburg, Pa., on October 16th-19th, 1922, with Rev. Thomas W. Dickert as President.

Synod decided that it was not desirable to exchange fraternal delegates with representative organizations of capital and labor. Synod agreed that two of its representatives be elected to represent the Eastern Synod on the Board of Trustees of the Anti-Saloon League.

Rev. Wm. J. Hinke, Ph. D. gave a detailed report of his work in securing data from Germany and Switzerland concerning ministers who came to America at an early period, in the history of our Church. He stated that the documents obtained by him from Europe would be turned over in course of time to the Historical Society of the Reformed Church.

The Special Committee reporting on the results of the Forward Movement, stated that the total subscriptions by the members of the Eastern Synod amounted to \$2,450,637.

The President of the Theological Seminary reported that Rev. Alexander Toth had been appointed to give courses of instruction adapted to the needs of Hungarian students. He stated, further, that Prof. C. Nevin Heller of Franklin and Marshall College had been chosen as Librarian of the Seminary, his work to begin September, 1922. A Summer School of Theology was held on July 10th-21st, 1922.

Franklin and Marshall College reported five new men on the Faculty, and two hundred new students. Successful efforts were made to secure

funds for the building of two dormitories. Dr. H. H. Apple urged Synod to make possible a "Chair of Religion and Religious Education" in the College.

The Home Mission Board had on record 854 Church Building Funds. It was stressing at this time Immigrant Work, Missionary Education, Evangelism, Social Service and Rural Work.

The Foreign Board estimated the total value of our mission properties in Japan at \$1,245,227.50. The Hoy Memorial Hospital in China had 1382 patients during the year. We had 54 missionaries in Japan and 49 in China. The Eastern Synod congratulated Dr. A. R. Bartholomew, in completing 20 years of faithful service as Secretary of the Board of Foreign Missions.

Bethany Orphans' Home reported the gift of a girls' Cottage by Mr. Warren Moyer of Reading, Pa.

In its closing session, Synod sent a resolution to President Warren G. Harding and Secretary of State, Chas. E. Hughes urging that the voice of America make itself heard in the Near East tragedies in Smyrna and throughout Asia Minor.

### 1923

The 177th Annual Session of the Eastern Synod was held in Heidelberg Reformed Church, Philadelphia, Pa., on October 29th–November 1st, 1923, with Rev. Ambrose M. Schmidt, D. D. as President. An address of welcome was delivered by the Hon. J. Hampton Moore, Mayor of Philadelphia. On Tuesday evening, October 20th, the Schaff Building was dedicated. On Wednesday, October 31st an address on "The Huguenots and Chateau Thierry" was delivered by Rev. Gabriel Vêniér, Pastor of the Reformed Church, Chateau Thierry, France. On Wednesday afternoon a Conference of the Elders' Association of the Eastern Synod was held with Elder E. S. Fretz, Pottstown, Pa., presiding.

It was announced that the inauguration of Rev. Oswin S. Frantz as Professor of New Testament Science had taken place on Thursday, October 26th, 1922, in Santee Hall at Lancaster, Pa.

Synod promised its aid in enforcing Prohibition laws and in the establishment of Christian education within its bounds.

Rev. John Baer Stoudt reported for the Committee to cooperate with the Historical Society. He referred to the transcript of Church records made by the Committee and of the successful efforts of Dr. Wm. J. Hinke in securing from Switzerland and Germany additional data relating to the ministers of the early history of the Reformed Church in this country.

Dr. J. B. Stoudt also reported on the celebration of the 300th Anniversary

to be held in 1924 of the first Walloons (French and Belgian Huguenots) in America.

Synod approved numerous appeals for relief work in Europe, and the Near East.

The Theological Seminary announced that definite steps were taken for the renovation of Santee Hall, the work to be completed by 1925, in time for the centennial celebration of the Seminary.

Dr. H. H. Apple announced that four new men had been added to the faculty of Franklin and Marshall College, Rev. E. E. Kresge, Ph. D., Rev. Paul M. Limbert, Rev. Andrew G. Truxal and Chas. W. Mayser. He also announced a bequest of \$105,000.00 to the College by Miss Mary E. Santee, Philadelphia, Pa.

The Alumni of the College were distributed as follows: Pastors 473, Home Missionaries 39, Foreign Missionaries 21, Foreign Teachers 9. Total in the field of Religion 542.

Cedar Crest College announced a successful campaign in Allentown, in which \$241,000 was subscribed for the College.

The Home Mission Board received \$413,782.99 from the Forward Movement, and the Foreign Board, \$448,661.75 from the same source.

Synod became interested in Summer Schools, Institutes and Training Schools for Teachers.

The Report on the State of Religion says: "From almost every Classis comes the joyful news that pastors' salaries have been increased, debts reduced, benevolences have increased and healthful signs of spiritual progress are manifested."

The Elders' Association of Eastern Synod prepared a tentative program for organization to be submitted at the next regular meeting of Synod.

## 1924

The 178th Annual Session of the Eastern Synod was held in Christ Reformed Church, Bethlehem, Pa., on October 27th-30th, 1924, with Rev. Charles B. Alspach, D. D. as President.

A Special service was held in commemoration of the 25th Anniversary of the Founding of the China Mission of the Reformed Church, at which Dr. Wm. E. Hoy and Dr. G. W. Richards spoke.

Synod defined its attitude toward the outlawry of war by sending a resolution to the President of the United States urging the government to take action for the accomplishment of this desirable end.

The Historical Society reported the death of its President, Dr. James Crawford, and the selection of Rev. W. Stuart Cramer to that office. The

acquisition of the theological library of Dr. Lewis Mayer, and the collection of Rev. G. M. Zacharias was also announced.

The work of Catawba College was heartily approved by Synod, after the members had heard the report of President Elmer R. Hoke.

Franklin and Marshall College reported that it had built two dormitories including Franklin Hall, Meyran Hall, Santee Hall and Dietz Hall and was planning to erect the "William Uhler Hensel Auditorium." This building operation marked an epoch in the history of the College. The College now had 523 students and an endowment of \$860,000.

The Japanese Exclusion Act of 1924 became a distinct handicap to our Foreign Mission Work. The death of Dr. James I. Good, President of the Board of Foreign Missions was a great loss.

The Forward Movement had distributed to the various Boards and Institutions of the Church the following sums.

Foreign Missions . . . . .	\$562,471.75
Home Missions . . . . .	532,745.43
Publication and Sunday-school Board . . . . .	84,515.62
Ministerial Relief . . . . .	263,745.00
F. & M. College . . . . .	135,075.00
Heidelberg University . . . . .	135,100.00
Ursinus College . . . . .	154,782.50
Eastern Theological Seminary . . . . .	54,683.33
Central Theological Seminary . . . . .	54,683.33
Mission House . . . . .	75,626.27
Hood College . . . . .	67,587.00
Allentown College for Women . . . . .	66,910.00
Mercersburg Academy . . . . .	67,600.00
Catawba College . . . . .	26,816.67
F. & M. Academy . . . . .	22,525.00
Massanutten Academy . . . . .	16,725.00
Central Publishing House . . . . .	22,625.00
Board of Publication of Ohio Synod . . . . .	10,875.00
Total . . . . .	\$2,335,092.30

America was in the "Jazz Age." Money was plentiful. What the effect of all this was on the Church can, perhaps, be best seen by a brief quotation from the report on the State of Religion: "Ten congregations have been lost to the Reformed Church within the bounds of this Synod. There has been a decrease in the number of students for the ministry. Last year there were 97; this year there are 70. Whatever the cause may be, the fact remains that the call of the world is louder and more insistent than the call of the Church."

## 1925

The 179th Annual Session of the Eastern Synod was held in Trinity Reformed Church, Pottstown, Pa., October 12th-15th, 1925, with Rev.



Charles E. Schaeffer, D. D. as President. 412 delegates were present, representing all the Classes.

Synod made a pilgrimage to the Falkner Swamp Church under the direction of Elder E. S. Fretz. Synod supported the movement to make our nation a member of the Court of International Justice and of the League of Nations. Synod elected five ministers and five elders to attend the meeting of the Pennsylvania Federation of Churches.

Synod encouraged the Classes to hold institutes for the training of workers in the field of religious education, especially for young people who must become the future leaders of the Church.

One of the features of the Synod was an address by Dr. George Leslie Omwake. He said: "The Reformed Church is growing in power and influence despite handicaps. So is Ursinus College growing, and planning to raise a large sum of money for buildings and endowment. Please do not let the College become secularized and do not let the Church become separate from it."

The Theological Seminary announced the death of Dr. John I. Swander, and reported its program for the celebration of the 100th Anniversary to be held September 30th–October 2nd, 1925. The appointment of Mr. Harry Sykes as organist and teacher of sacred music in the Seminary was announced by the Board.

Franklin and Marshall College announced that the Alumni of the College were engaged in an organized effort to secure \$500,000 for the building operations, the cost of which was \$649,000.

The Board of Home Missions was preparing to celebrate the 100th Anniversary of the organized Home Mission work in the Reformed Church.

The 200th Anniversary of the origin of the Reformed Church in America was celebrated by Synod on October 13th, 1925. Prof. Wm. J. Hinke, Ph. D. spoke on "The Contribution of the Reformed Church in the 18th Century." Dr. George W. Richards delivered an address on "The Contribution of the Reformed Church in the 19th Century."

## 1926

The 180th Annual Session of the Eastern Synod was held in St. Stephen's Reformed Church, Reading, Pa., October 25th–28th, 1926, with Rev. Isaac M. Schaeffer, D. D. as President.

The Stated Clerk had supplied the members of Synod with a copy of the "Blue Book," containing all the Reports of the Synodical Institutions, an innovation which helped greatly to facilitate the business of the Synod.

The report on Social Service emphasized the value of Rural Church

Work. The appointment of Ralph G. Adams as superintendent of the rural church field work was approved.

Rev. A. O. Reiter moved that Eastern Synod overture the General Synod to make an apportionment of thirty cents per member for Ministerial Relief so as to give our ministers over 60 years of age and their widows the same support as will accrue to those who are members of the Sustentation Fund. The Stated Clerk, Rev. J. Rauch Stein announced that the General Synod had taken favorable action on the overture. A communication was also sent to Synod stating that General Synod had established an Executive Committee to direct the work of the Church during the interim between the meetings of General Synod, and that Rev. Wm. E. Lampe, Ph. D. was the Executive Secretary of the Council.

Dr. E. M. Hartman in the 29th year of his principalship of Franklin and Marshall Academy reported to the Synod that the graduating Class numbered 42 boys admitted to 10 different colleges. "The Academy," he said, "is accredited to all colleges that admit on certificate from any preparatory school."

The Home Mission Board urged the congregations of Synod to celebrate the 100th Anniversary of the organization of the Board. The work of Home Missions for the Reformed Church had been organized in Frederick, Md., September 28th, 1826, when the "American Missionary Society of the German Reformed Church" was formally constituted.

The Foreign Mission Board reported 116 missionaries in the active service of the Church. The Synod congratulated Dr. Allen R. Bartholomew upon 25 years of service as Secretary of the Board of Foreign Missions.

The Board of Ministerial Relief announced that in 1927 its work in America would be 175 years old, having been begun in 1752.

Dr. C. E. Schaeffer in writing the Report on the State of the Church said: "There is no Theological controversy disturbing us at present. The reason for it is that we have long since shifted the emphasis from doctrine to life and are living true to our heritage of being a very tolerant church. This does not mean, however, that we have no definite convictions or no clear conception of the foundations of the Christian faith."

## 1927

The 181st Annual Session of the Eastern Synod was held in the First Reformed Church, Lancaster, Pa., October 24th-27th, 1927, with Rev. W. Stuart Cramer, D. D. as President. Rev. Thomas H. Leinbach, D. D. was elected Treasurer of Synod.

The Synodical Communion Service held on Tuesday morning celebrated

the 200th Anniversary of the First Communion administered in Lancaster County, by the Rev. John Philip Boehm, October 15th, 1727, at the Hill Church.

Dr. Wm. J. Hinke gave a detailed report to Synod of the information he had gathered in his European researches on the birth and education of at least fifty of our early Reformed ministers.

The Committee on Corporation for Leadership Training Camps secured approval from Synod for the purchase of a permanent site for a camp as soon as the funds can be made available.

A Committee of the Eastern Synod to consider merging with the German Synod of the East postponed final action until 1928.

Synod was requested to take special recognition of the Centennial Anniversary of the Reformed Church Messenger.

A communication from Dr. Adolf Keller, representing the European Central Bureau for Evangelical Church Relief, was read to Synod through Dr. Benjamin F. Stern. The communication described present conditions and tasks relating to the Protestant Churches in Central Europe.

Dr. Henry H. Apple welcomed Synod to the new Hensel Hall and spoke to the guests on the heritage of the Reformed Church and the ideals and advantages of a collegiate education.

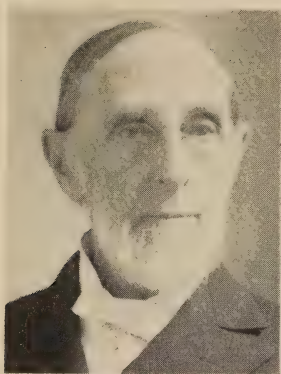
The following resolution of the Board of Trustees of Cedar Crest College was approved by the Synod, viz; "The Board of Trustees asks the Eastern Synod and other shareholders of the College for the authority to create a mortgage and a bond issue of \$525,000 to be used to retire the present indebtedness of the College and for the erection of additional dormitory facilities to accommodate 200 additional students." Synod as one of the stockholders authorized the issuance of bonds and the execution and delivery of a mortgage to a Trustee for the bond holders to secure said bonds.

Rev. Franklin H. Moyer, Superintendent of the Phoebe Home submitted to Synod a comprehensive plan and prospectus of buildings to be erected at the Home. The estimated cost of the new buildings was to be \$250,000.

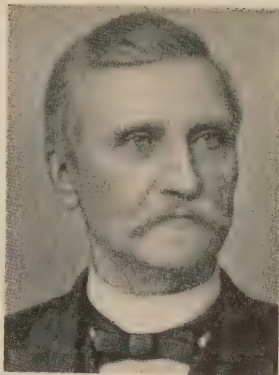
Civil War in China brought tragic events to our mission work. Our missionaries in Hunan were advised by the American Consul to evacuate their stations and leave China on account of the rising tide of anti-foreignism. The saddest news of all was the announcement that Dr. William E. Hoy had died at sea on March 3rd. This pioneer of the faith, missionary of the Reformed Church for 42 years "died of a broken heart."

The new Superintendent of Bethany Orphans' Home, Rev. C. H. Kehm, reported that 233 children had been taken care of during the year.

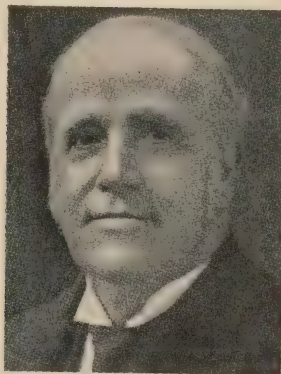
## A GROUP OF PASTORS



DR. B. BAUSMAN



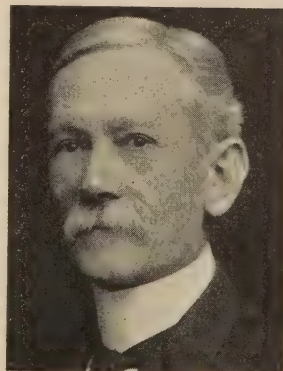
DR. A. J. G. DUBBS



DR. JAMES I. GOOD



DR. CLEMENT Z. WEISER



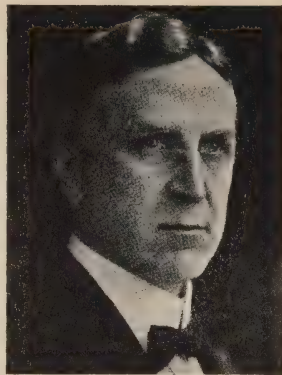
DR. JAMES CRAWFORD



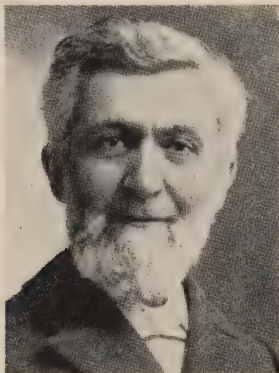
## A GROUP OF OFFICIALS



DR. WILLIAM F. CURTIS  
President Cedar Crest College  
1908-1940



DR. FRANKLIN H. MOYER  
Superintendent, Phoebe Deacon-  
ess and Old Folks' Home



REV. A. CARL WHITMER  
Missionary Superintendent  
1886-1920



DR. WILSON F. MORE  
Superintendent of Bethany  
Orphans Home 1904-1927



DR. EDWIN M. HARTMAN  
Principal of Franklin and  
Marshall Academy since 1897

The Hon. I. J. Curwen, Mayor of Lancaster, England, was a guest at the meeting of Synod.

# 1928

The 182nd Annual Session of the Eastern Synod was held in the First Reformed Church, Easton, Pa., on October 22nd-25th, 1928, with Dr. Edwin W. Lentz as President.

A special committee reported that in 1927 the Classes of Eastern Synod erased 4,113 names. The accessions totaled 10,131. The percentage of erasures was 40 per-cent. The gain for the year, after all losses were deducted, was less than one per-cent. The conclusion reached was that the increasing number of names erased sustained a definite relation to increasing appropriations.

The Committee on Leadership Training Camp reported that they had secured the Mensch mill property in Berks County, covering an extent of 43 acres. The ownership of the property was vested in the Eastern Synod through its Board of Trustees.

A Committee on more adequate provisions for pastors' salaries set a definite scale which was adopted by Synod. The scale began with a congregation up to 200 members paying a minimum salary of \$1500 with parsonage, up to congregations with more than 900 members paying a minimum salary of \$3000 with parsonage.

The Theological Seminary reported the election of Mr. John B. Kunz as President of the Board of Trustees. A Quarterly Bulletin of the Seminary was to take the place of the Reformed Church Review. A request was also made for a teacher of Religious Education to be added to the Seminary Faculty. The assets in the treasury of the Endowment Fund of the Seminary were \$640,000.

Franklin and Marshall College reported the largest gift in its history, viz; "The Fackenthal Laboratories," built at a cost of \$200,000 donated by Dr. B. F. Fackenthal, Jr., President of the Board of Trustees. The College enrollment was 653. The College sustained a severe loss in the death of Dr. Anselm V. Hiester. A number of new men were added to the faculty and Rev. Rob't. J. Pilgram became Alumni Secretary of the College.

Cedar Crest College for Women announced the completion of a new dormitory to be known as "William F. Curtis Hall."

Synod felicitated Dr. George L. Omwake on the completion of 25 years of service to Ursinus College. He reported the present student body of Ursinus College to number 454, and stressed the pressing need of more buildings.

Synod had authorized (1927) the Phoebe Home to proceed with a campaign to raise \$250,000 for the enlargement of the Home and for endowment funds for its maintenance. Superintendent Rev. Franklin H. Moyer gave a detailed account of the value and need of the work in the Phoebe Home.

The Home Mission Board outlined a ten year program and the Foreign Mission Board outlined a future mission plan for China. Dr. J. P. Moore, octogenarian Missionary addressed Synod on the beginnings of our Mission Work in Japan.

Dr. W. Stuart Cramer presented the report on the State of the Church in which he referred to the increased interest in the improvement of Church property, in the value of Young Peoples' Associations, in the growth of our educational institutions, and in the social application of the Gospel to our modern civilization.

Synod passed a resolution commending the Kellogg-Briand Peace Pact, after which the members of Synod adjourned to the campus of Lafayette College as the guests of Dr. William Mather Lewis, President.

### 1929

The 183rd Annual Session of the Eastern Synod convened in Christ Reformed Church, Philadelphia, Pa., on October 14th-17th, 1929, with Rev. William F. DeLong as President.

The Missionary and Stewardship Synodical Committee consisting of the Chairmen of the 13 Classical Committees requested that the fall meetings of the Classes be given over to the program of the whole church and be followed by consistorial conferences. The Annual Every-Member-Canvass was also emphasized.

Eastern Synod through its Stated Clerk assured President Herbert Hoover of its grateful appreciation and support of his recent action in halting the building of three cruisers.

The Eastern Synod through its Classes subscribed \$114,214 to Catawba College.

The Committee on Evangelism suggested the observance of the 1900th Anniversary of Pentecost and laid down an extension program for congregations to follow.

The Camp Education Committee urged the Churches of Synod to study the part that camp-life may play in the training of their young people for more intelligent and effective service for the Church. Synod voted that the interest, taxes and insurance of the Mensch Mill property be paid out of Eastern Synod's Contingent Fund.

The Theological Seminary Committee of Synod announced that Rev.

Nevin C. Harner, Ph. D. was to serve as instructor of Religious Education, while steps were taken to establish the permanent professorship. Synod also was informed of the gift of \$50,000 to the Seminary by Miss Amanda E. Rahauser of Pittsburgh for the establishment of "The George F. Rahauser Memorial Professorship of Christian Education."

Dr. and Mrs. U. Henry Heilman of Lebanon, Pa., contributed \$28,400, in addition to \$5,000 previously given, to the Seminary. Synod thereupon named the Professorship of Church History "The Dr. U. Henry and Emma Meily Heilman Professorship."

Elder E. S. Fretz, President of the Elders' Association of Eastern Synod submitted resolutions pledging full cooperation with the Synod for maximum service to the Church.

Dr. H. H. Apple made his 21st report to the Synod as President of Franklin and Marshall College. In this period the enrollment of students had increased from 187 to 715, the faculty from 13 to 44, nine buildings had been added, the endowment was raised from \$170,000 to \$1,026,654.95 and the cost of yearly maintenance had mounted from \$35,000 to \$220,000. Money had been secured for general expansion in the sum of \$1,647,000.

The Committee on Home Missions commended the policy of the Board in making scientific surveys of both city and rural life and facing our proportionate share of responsibility in these fields. The American School for Boys in Baghdad reported to Synod that its enrollment now numbered 384. The Department of Missionary Education was placed in charge of Dr. A. V. Casselman. The Board of Foreign Missions announced a gift of \$50,000 from Miss Amelia E. Rahauser toward the erection of a chapel in North Japan College.

Synod's Committee on Christian Education recommended that henceforth its work be turned over to General Synod's Board of Christian Education, and the Synodical Board be dissolved.

The report on the State of the Church says that the financial results of the year were commendable, but we failed conspicuously in evangelism. There were almost 300 fewer confirmations. 86 congregations in 8 Classes had no confirmation classes and practically no addition to the membership. The report, written by Dr. Edwin W. Lentz, concludes by saying, "We believe the Synod should not permit a single drive or campaign during the year, but should center its financial efforts in raising the apportionment in full, and give ourselves to evangelism and missions."



1930

The 184th Annual Session of the Eastern Synod was held in Zion Reformed Church, Allentown, Pa., on October 13th-16th, 1930. Dr. Lee M. Erdman, a son of Zion Reformed Church, was elected President.

The customary order of procedure in the transaction of the Synod's business was followed. First, that work for which the Synod is directly responsible is given attention; then the united program of the Reformed Church is presented; finally, those miscellaneous interests are heard which desire the Synods' consideration and support. The officers of the Synod function throughout the year, as an Executive Committee.

The Commission on Social Service advocated preparedness for peace and refused to approve the building of ships of war up to the limits permitted by the London Naval Treaty.

Synod's Committee on Evangelism urged the congregations during the Lenten season to make serious efforts to deepen the devotional life of the people.

The Commission on Realignment with the German Synod of the East recommended the union of the Two Synods. The Elders Conference endorsed the action of the General Synod of 1929 in creating the Reformed Churchmen's League.

Dr. Chas. E. Schaeffer, President of the General Synod said to the members of the Eastern Synod, "The period of depression through which we have been passing in our industrial and economic order seems to have had a debilitating effect on our religious life. A spirit of indifference and apathy seems to have settled upon many of our congregations. The Boards are unable to maintain their work on the present basis. Today the Church faces a serious situation. Let there be a new enlistment in the work of the Church."

The Theological Seminary reported that Mr. and Mrs. Martin Fey of Tamaqua, Pa. had provided a gift of \$25,000 to establish a Foundation of Sacred Music.

Dr. Wm. F. DeLong, President of the Eastern Synod in 1929 brought greetings from the Church at the Dedication of the Fackenthal Laboratories at Franklin and Marshall College on November 1, 1929. Dr. H. H. Apple reported that Dr. B. F. Fackenthal, Jr. had provided a gift of \$75,000 for an Indoor Swimming Pool at the College.

Ursinus College reported its sixtieth Commencement with a graduating class of 107. President Omwake reported a Christmas gift to the College by Cyrus H. K. Curtis, amounting to \$236,000 for the erection of a new science building.

The merger of the Publication and Sunday-School Board and the Board of Education of the Reformed Church in the U. S., and the election of Rev. Henry I. Stahr, D. D. as executive Secretary of this Board was announced to Synod.

Synod approved a proposed consolidation of the three English Church papers, the Reformed Church Messenger, the Christian World and the Outlook of Missions.

The Board of Ministerial Relief reported 25 years of service to the Church.

Bethany Orphans' Home announced that Rev. and Mrs. Henry E. Gebhard were elected to take charge; the former Superintendent Rev. C. Harry Kehm died on December 17, 1929.

Eastern Synod was entertained at Cedar Crest College by Dr. and Mrs. Wm. F. Curtis, and also made a visit to the Phoebe Home.

The Stated Clerk, Dr. J. Rauch Stein printed the Minutes of Coetus and Synod from 1791 to 1816 in English Translation, as an appendix to the Acts and Proceedings of the Synod of 1930.

### 1931

The 185th Annual Meeting of the Eastern Synod was held in Salem Reformed Church, Harrisburg, Pa., on May 11th-14th, 1931, with Rev. Allan S. Meck, D. D. as President, and Elder E. S. Fretz as Vice-President. The Synod was welcomed by the Hon. Wm. A. Schnader, Esq., Attorney-General of the Commonwealth.

The purpose of a meeting of Synod earlier in the year than usual was to place the annual program of work early in the calendar year, and prepare its statistics for the meeting of General Synod.

Synod's Committee on Social Service "deplored the emphasis on the menace of war and the need for expanding preparations for war at a time when the United States holds such a commanding position of power and natural security and is not in the slightest danger from aggression."

The Historical Society reported that Dr. H. M. J. Klein was chosen President, to fill the vacancy caused by the death of Dr. W. Stuart Cramer.

Catawba College reported the death of her President, Dr. Elmer E. Hoke.

The Commission on the re-alignment of Synods made the following recommendations which were adopted.

"That the Eastern Synod of the Reformed Church in the United States and the German Synod of the East become one corporate body under the existing charter and name of the Eastern Synod of the Reformed Church in the United States.

That, in the enlarged Eastern Synod of the Reformed Church in the

United States, it be assumed that the Classes of the German Synod of the East received into the Eastern Synod of the Reformed Church in the United States, be accorded equal privileges, Classis for Classis, with the Classes already members of the Eastern Synod of the Reformed Church in the United States: (Art. 103—Constitution).

That upon the transfer by the German Synod of the East of their legal and equitable rights, privileges and obligations, the Eastern Synod of the Reformed Church in the United States will assume all of the aforesaid legal and equitable rights, privileges and obligations now vested in said German Synod of the East, including, inter-alia, the said rights in (a) The Mission House; (b) Fort Wayne Orphans' Home; (c) Central Publishing House."

The Theological Seminary reported the inauguration of Dr. Nevin C. Harner on May 6th, 1931. The Summer School of Theology which had been conducted for ten years was discontinued.

Ursinus College reported that the completion of the Science building at a cost of \$500,000 was made possible by an additional gift by Cyrus H. K. Curtis of Philadelphia, making his total contribution to the College, \$445,000.

Synod endorsed "the present policy of the Home Mission Board which calls for a rigid regime of economy."

The Foreign Mission Board announced the fact that a new Missionary Home had been built in Lancaster, Pa., by the women of Eastern Synod. Dr. Jacob G. Rupp was congratulated by Synod on twenty years of faithful service as Field Secretary of the Board of Foreign Missions.

Bethany Orphans' Home reported that Mr. Ira S. Reed of Telford had made a gift of \$20,000 to the Home for the erection of a cottage to be used for the orphan babies, and to be known as Reed Cottage.

Dr. Lee M. Erdman, Chairman of the Committee on the State of the Church wrote: "Two of the most encouraging items which have come to our attention are the small number of vacant charges within the bounds of the Synod—only seven vacant charges—and the continued growth and prosperity of our educational institutions."

## 1932

The 186th Annual Meeting of the Eastern Synod was held in St. John's Reformed Church, Schuylkill Haven, on April 11th-14th, 1932, with Dr. J. Hamilton Smith as President, and Elder J. Q. Truxal as Vice-President. St. John's Church was organized by Dr. Henry Harbaugh in December, 1861.

The Committee on Social Service declared: "We believe that it is the supreme duty of the State and of the national government to assist in provid-

ing the means of livelihood for the innocent and helpless victims of our economic depression. We therefore call upon the Governor of the State and the President of the U. S. and the Congress to supplement the relief now provided." Entrance of America into the League of Nations and the World Court was again advocated.

Catawba College reported to Synod the election of a new President, Dr. Howard R. Omwake.

The Union of the German Synod of the East with the Eastern Synod was consummated, the legal changes necessary for the union were submitted to the Common Pleas Court of Berks County, Pa. President Rev. J. Hamilton Smith, D. D. welcomed the members of the German Synod of the East.

Franklin and Marshall College reported that the Carnegie Corporation had granted the College an allowance of \$15,000 for the purchase of books for the Library. Cedar Crest College reported a gift of \$10,000 from James M. Hartzell. Ursinus College reported the completion of a new Science Building costing \$510,000.

The Standing Committee on Home Missions summed up its situation thus: "For more than a hundred years your Board has reported an unbroken succession of increases in its annual receipts from the Church. In 1930 the receipts fell far below those of 1929. Then in 1931 there was a still further decrease of \$46,000—a total shrinkage of \$100,000 in two years, and only 47% of the apportionment paid. Missionaries are now owed \$50,000, many of them five or six months without pay. A number of banks from which money was borrowed have closed their doors. In two years not a new mission has been enrolled." The Foreign Mission Board of the Church had a deficit of \$254,747.47 on Dec. 31, 1931.

Yet the Church went forward with courage. Increased church attendance was reported. The depression was bringing men and women closer to God. That, at least was the opinion of the Committee on the State of the Church in 1931-1932.

Dr. J. W. Meminger presented a resolution recommending the union of the Theological Seminary at Lancaster, Pa., and the Central Seminary at Dayton, Ohio. A Committee was appointed to enter into negotiation for this proposed union of Seminaries.

### 1933

The 187th Annual Session of the Eastern Synod was held in Christ Reformed Church, Norristown, Pa., on April 24th-27th, 1933, with Rev. Frederick A. Rupley as President.

The Board of Trustees of the Synod stated that they had met with the



Trustees of the German Synod of the East and signed the papers necessary to receive from the German Synod of the East all the holdings and property rights, titles and interests of that Synod amounting to \$42,048.20.

The Plan of Union of the Reformed Church in the United States and the Evangelical Synod of North America was reported to have been adopted by all the Classes.

The President of the Theological Seminary reported that the supply of students for the ministry exceeded the demand. "There are at present at least 190 men preparing for the ministry in our Church. The Chairman of the Committee on Vacancy and Supply of the Eastern Synod reports 8 vacancies." The Seminary announced the "R. Monroe and Rebecca S. Hoffman Foundation for the Support of the Office of the President of the Seminary."

Dr. H. H. Apple in reporting for Franklin and Marshall College referred to the difficult problems of enrollment, finances and curriculum occasioned by the commercial and industrial depression. The College was giving student-aid amounting to \$40,000 to 200 students. Dr. Geo. L. Omwake completed twenty years of service as President of Ursinus College; in 1912 Ursinus College had 178 students, in 1932 the number was 477.

The General Secretary of the Home Mission Board, Dr. Chas E. Schaeffer was completing the 25th year of service in this office. Synod declared that "the denomination is fortunate indeed to have had for so many years a leader so competent in this responsible position. Dr. Schaeffer has given himself without stint to Christ and His Church and the fruits of his untiring labors are much in evidence today. In these difficult days he is steadfast."

The Foreign Mission Board was reorganized with Rev. A. V. Casselman as Associate Secretary.

The Phoebe Home announced the completion of a new administration and service building at a total cost of \$250,000.

Plans for the celebration of the 50th Anniversary of the organization of the Women's Missionary Society of the General Synod were made the subject of commendation by the Eastern Synod.

### 1934

The 188th Annual Meeting of the Eastern Synod was held in St. John's (Hains) Reformed Church, Wernersville, Pa., on April 16th-19th, 1934, with Rev. Paul R. Pontius as President. There were 305 ministers and 178 Elders present, in general convention, a total of 483 delegates representing all of the 15 Classes.

The Committee on Social Service, Dr. Theo. F. Herman, Chairman, made

a thorough report on the social scene of 1933-1934, and urged the Church to make Christ the master-builder of the world of tomorrow.

Dr. John Baer Stoudt in reporting for Synod's Historical Committee stated that Synod's Committee was cooperating with the Commonwealth in the Historical Survey made under the direction of the State Library by authority of the Civil Works Administration, and that as a consequence numerous church records were being copied and preserved.

Dr. Geo. W. Richards reported on the Union of Theological Seminaries:

"Dear Fathers and Brethren: Your Committee during the past year did not have further conference with the representatives of the Board of Trustees of Central Theological Seminary. In view of the union of the Evangelical Synod of North America and the Reformed Church in the United States, the authorities of Central Theological Seminary, Dayton, Ohio, and of Eden Theological Seminary, Webster Groves, Missouri, have entered into negotiations for the union of the two institutions, the united seminary to be located on the grounds and in the buildings of Eden Theological Seminary. The union of the two Seminaries of the Midwest appears to be most advantageous in the united church, and we hope that it will be effected. Your Committee asks that it be discontinued."

The Board of Trustees of the Theological Seminary at Lancaster, Pa., announced a bequest of \$25,000 to establish a professorship of church history or to supplement the endowment now existing for this office to be known as the "Sefellen E. and Blanche C. Stofflet Professorship of Church History."

Synod congratulated Dr. H. H. Apple upon his service of a quarter of a century as President of Franklin and Marshall College. Dr. G. L. Omwake reported that "during the past year the compact of union by which Ursinus College maintained vested interests in the Central Theological Seminary, at Dayton, Ohio, had been dissolved, and that the college will aim to maintain cooperative relations with all of the theological seminaries of our Church."

Two grim facts faced the Foreign Mission situation in the Church. First that the Board had reached the limit of its credit and then, the fact that the debt of the Board had reached alarming proportions. The 1934 budget for Foreign Missions was drastically cut.

On Tuesday and Wednesday evenings, Synod listened to the addresses of Dr. G. W. Richards on "Our Prospective Church Union" and of Dr. Paul S. Leinbach on "Wanted: Grown-up Christians."

In closing the sessions, Synod passed the following resolution:

"That this, the oldest Synod counts it a privilege to meet for the last time as a body of the Reformed Church in the United States at this historic place, about to be honored with a 200th Anniversary." The Eastern Synod,

however, continued to hold its Annual Sessions for five years more in order to clean up its business affairs and to adjust itself to the new situation created by the church merger.

### 1935

The 189th Annual Meeting of the Eastern Synod met in general convention, in the St. John's Reformed Church, Williamsport, Pa., on May 20th-23rd, 1935, with Rev. Preston A. DeLong as President. A gavel from the white oak tree referred to in Dr. Henry Harbaugh's Poem, "Das Alt Schulhaus an der Krick" was presented to the Synod by Dr. Harbaugh's daughter.

Dr. Richards reported to the Synod for the Executive Committee of General Synod. He said: "The denominational work has been greatly hampered during the last few years because of the great falling-off of the apportionment receipts. The Boards of the Church are to be commended for the excellent way in which they have dealt with most difficult situations. The Church must come to realize that our work cannot be maintained much longer on the present basis. The Committee on Constitution and Charter for the Evangelical and Reformed Church is not making a statement to the Synods this year. It does, however, want the Church to know of the great progress it is making." This statement, followed by an explanation by Secretary Dr. Wm. E. Lampe, was received as information and approved.

The Synod was informed that, in accordance with a joint resolution for the consummation of the Union of the Reformed Church in the United States and the Evangelical Synod of North America which was ratified on July 26, A.D. 1934, it was officially declared that the union of these two bodies had been formally and legally effected.

Until the Constitution of the Evangelical and Reformed Church is regularly adopted, Synods belonging to the Reformed Church in the United States were to be governed by the provisions of the Plan of Union and the Constitution of the Reformed Church in the United States.

The Committee on Social Service said: "Everywhere people are talking about the next war. Our statesmen are telling us, blandly and softly, that, sooner or later, it is inevitable. Therefore we recommend that peace-education be made the outstanding social project during the coming year within the boundaries of Eastern Synod. We note with alarm and disapproval the program of naval expansion projected by the Congress. We express the conviction that the United States should immediately revoke the Japanese Exclusion Act of 1924, and we express the earnest hope that the naval

manoeuvres of the American fleet this summer will not be held in or near the Aleutian Islands."

The last sentence was revised by Synod, to read: "We regret the naval maneuvers of the American fleet being held in the Pacific west of the Hawaiian Islands."

The President of the Theological Seminary, Dr. G. W. Richards, reported a gift to the Seminary of \$50,000, donated to the endowment fund by Mr. and Mrs. John B. Kunz of Huntingdon, Pa.

Dr. H. H. Apple presented his resignation as President of Franklin and Marshall College, to the Board of Trustees on December 7, 1934. He said: "It would seem suitable for an old president to make it possible for the college to have the guidance of a younger man who has training for the peculiar problems of the future and who could expect to give his life to carry them to completion." Synod congratulated Dr. H. H. Apple for his twenty-five years of efficient service and constructive leadership, which has so favorably blessed the College.

### 1936

The 190th Annual Meeting of the Eastern Synod was held in the First Reformed Church, Philadelphia, Pa., on May 18th-21st, 1936, with Rev. Daniel G. Glass as President. The old First Church was the "Mother Church" of our denomination in Philadelphia, organized in 1727 by the Rev. Geo. Michael Weiss.

Synod appointed a special Committee on a method of dealing with the issue of war and peace. An annual Spiritual Retreat was recommended for each Classis at which the subject for meditation and the object for prayer shall be "Evangelism."

Franklin and Marshall College announced the inauguration of a new President on Dec. 6, 1935, Dr. John A. Schaeffer. Plans were also outlined for the Sesqui-Centennial of Franklin College, and the One Hundredth Anniversary of the Founding of Marshall College.

Ursinus College announced the withdrawal of Dr. Geo. Leslie Omwake from the Presidency of the College. His resignation, due to illness, was to take effect in June, 1936.

Cedar Crest College reported 186 students, Catawba College 385 students, Franklin and Marshall Academy had an enrollment of 140, Massanutten Academy 160 students.

### 1937

The 191st Annual Meeting of the Eastern Synod was held in Zion



Reformed Church, Allentown, Pa., on May 17th-20th, 1937, with Rev. Simon Sipple, D. D. as President.

The Synodical Committee on Kingdom service declared that in view of the fact that during the year there had been a continued lack of zeal or ability on the part of many congregations, in the support of work other than local, we repeat the program, "The full support of the financial program of the Church in 1937."

The Committee on Peace Education and Action made a thorough report on a survey of opinion within the Eastern Synod to determine what is the prevailing sentiment on the Church's attitude toward war.

The Committee on Camp Mensch Mill reported a record enrollment of 405 campers, not including teachers and counsellors.

The Franklin and Marshall Sesqui-Centennial Celebration was held on October 14th-17th, 1937. The Keiper Liberal Arts Building was dedicated in connection with the Anniversary events.

Student worker, Rev. Clayton H. Ranck reported that the enrollment of students of the Reformed Church at the University of Pennsylvania numbered 230 and at Temple University 142.

The President of the Historical Society of the Reformed Church informed Synod that in the new Library Building, which is in course of construction on the campus of Franklin and Marshall College, special provision is being made for the future care and preservation of all the material of the Society. An exhibition room, a research room and fire-proof vaults will make this valuable historical collection more accessible, and more likely to be preserved for a long time to come.

Both the Seminary and College Boards announced the death of Frederick W. Biesecker who had been a member of both Boards and a benefactor to both institutions.

The Board of Visitors of the Theological Seminary presented the following resolution:

"A Special Meeting of the Board was held March 2, 1937, for the purpose of considering the matter of a successor to Dr. Geo. W. Richards whose retirement from the chair of Church History will take place by age limit, September 1, 1939. The following action was taken:

"In view of the approaching retirement in 1939 by age limit of the present Professors of Church History and Practical Theology in the Seminary faculty and in view of the desirability of having their successors have as much time as possible for necessary readjustments, this Board of Visitors does respectfully overture the Synods which have the initiative in the election of these Professors, to give the matter of successors to the Chairs of

Church History and Practical Theology serious consideration at their coming sessions this year, 1937.

In view of special circumstances, we suggest to the Eastern Synod for consideration at this time for the Chair of Church History, when that chair becomes vacant, Rev. Dr. E. G. Homrighausen."

To which Synod replied:

"That Synod appreciates the purpose of the Board of Visitors in suggesting a name to succeed the professor of Church History and holds in highest esteem the Reverend Dr. E. G. Homrighausen, but does not deem it wise to take action at this time. However, we recommend that Synod elect a special committee of three, who shall be prepared to make nominations for this position at the 1938 meeting of Synod."

Dr. John A. Schaeffer presented a three-fold program for Franklin and Marshall College (1) An enrollment of 850 students (2) A new Library Building (3) An endowment of two million dollars.

Ursinus College announced the death of Dr. G. L. Omwake, who for a quarter of a century was President of the College. Synod greeted President-elect Dr. N. E. McClure and expressed its confidence in the future of Ursinus College.

A special Committee of Synod drafted resolutions congratulating Dr. D. B. Schneder on his 80th birthday and acknowledged the indebtedness of Synod to his long service in the Foreign Mission Field.

Synod extended thanks to Dr. Franklin H. Moyer and Dr. Wm. F. Curtis for arranging a visit to the Phoebe Home and to Cedar Crest College.

### 1938

The 192nd Annual meeting of the Eastern Synod was held in St. Paul's Reformed Church, Lancaster, Pa., on May 17th-20th, 1938, with Rev. John Lentz, D. D. as President.

The Executive Committee of the General Synod stated that the present Synods must maintain their legal existence, in order to pass upon the charters of institutions which they control in whole or in part; and to care for all other legal matters as long as may be necessary.

The Committee on Social Service re-affirmed its faith in Democracy.

A Committee on the Seminary Professorship of Church History presented the name of Rev. David Dunn. He was unanimously elected as Professor of Church History in the Theological Seminary at Lancaster, Pa. The Board of the Seminary submitted to the Synod a tentative form of revision of the Charter of the Seminary according to the provisions of the constitution of the Evangelical and Reformed Church.

During the past year, the Fackenthal Library, which was the generous gift of Dr. B. F. Fackenthal, Jr., President of the Board of Trustees, has been built. The Library is to be dedicated on May 31st.

Dr. A. R. Keppel, Executive Secretary of the Board of Christian Education reported on the urgent needs and future plans for the work of religious education in the Church.

The following message was sent by Synod to Dr. Boyd Edwards:

"The Eastern Synod sends its sincere felicitations to the great Headmaster of the Mercersburg Academy, on the completion of a decade of distinguished service devoted to the training of so many hundreds of boys and expresses its gratitude for a ministry of such outstanding usefulness to Church and State. It is our prayer that many more years of such service may be vouchsafed to Mrs. Edwards and yourself."

1939

The 193rd Annual Meeting of the Eastern Synod was held at Maxatawny, Pa., May 15th-18th, 1939 by invitation of Zion's Reformed Church. Dr. Calvin M. DeLong was chosen as President.

This meeting of Synod was especially significant because it was held in the "home-church" of Dr. G. W. Richards, who was retiring from his work in the Theological Seminary, to which he had devoted more than 40 years of his life.

The following letter of acceptance was received by Synod from Rev. David Dunn.

"To John Lentz, D.D. President  
and  
J. Rauch Stein, D.D., Stated Clerk  
of

The Eastern Synod of the Reformed Church in the United States (Evangelical and Reformed)  
Dear Brethren: I am in receipt of the official call above your signatures, extended to me by the Eastern Synod and confirmed by the Potomac and Pittsburgh Synods to the Dr. U. Henry Heilman and Emma Meily Heilman Professorship of Church History in the Theological Seminary of the Reformed Church in the United States at Lancaster, Pa.

With a very deep sense of the honor thus conferred upon me and of the solemn responsibility which this office involves as well as of my great need of the guidance and empowerment of God and of the patience and help of my brethren, I am herewith asking you to convey to the Synod my acceptance of this call.

Very sincerely yours,  
David Dunn"

April 27, 1939.

The Board of Visitors of the Seminary recommended to Synod that Dr. George W. Richards should be elected Professor Emeritus of Church History.

The change in the Seminary charter involved the following Synodical action:

"The name of the institution shall be "Theological Seminary of the Evangelical and Reformed Church, Lancaster, Pa."

The Seminary will be an institution of General Synod. The number of Trustees will be not more than 18, laymen, communicant members of the Evangelical and Reformed Church.

General Synod will elect two-thirds from Synods having the larger numerical portion of their membership residing within the boundaries of Pennsylvania and Virginia and the states of Maryland and North Carolina. The remaining one-third will be elected by the Trustees and shall be from the territorial areas above defined.

The financial Report shall be made to General Synod.

Professors or Teachers of Theology are to be elected by a Joint Election Committee constituted of the Board of Visitors and an equal number elected by the Board of Trustees from their own number.

The Board of Visitors, not more than twelve, ordained ministers, are to be elected the same as the Board of Trustees.

Your Committee, having studied the amendments to the new charter, recommend the following action:

Resolved that "The Eastern Synod of the Reformed Church in the United States" at a duly constituted meeting of the membership thereof held in Zion's Reformed Church, Maxatawny, Pa., on the seventeenth day of May, A.D., 1939 at which a quorum was present, formally approve the proposed Resolutions of Amendments to the Articles of Association or Charter of the Theological Seminary of the Reformed Church in the United States."

Bethany Orphans' Home reported that Rev. J. N. LeVan, D. D., had been elected President of the Board of Managers.

The Synod was entertained at Cedar Crest College on Community night as the guest of the Joint Consistory of the Maxatawny Charge and the Trustees of the College. Synod afterwards returned to the Church and celebrated Community night in tribute to Dr. and Mrs. Geo. W. Richards.

The Synod in adopting a testimonial to Dr. Richards said: "This Eastern Synod honors itself by thus honoring one of its most distinguished sons, and regards it as most appropriate that this recognition should be bestowed in the community where Dr. Richards was born and in the Church in which he was confirmed."

1940

The 194th Annual Meeting of the Eastern Synod was held in Salem Reformed Church, Harrisburg, Pa., on May 13th-14th, 1940. The annual sermon was preached by the President of the Synod, Rev. Calvin M.



DeLong, D. D. Eleven of the fifteen Classes of the Synod were represented by delegates.

Because of its present transitional stage, Synod decided to re-elect its present officers, viz:

President—Rev. Calvin M. DeLong, East Greenville, Pa.

Vice-President—Dr. A. C. Rothermel, Pd. D., Litt. D., Kutztown, Pa.

Stated Clerk—Rev. J. Rauch Stein, D. D., 4626 Cedar Ave., Phila., Pa.

Treasurer—Charles P. Schaeffer, Womelsdorf, Pa.

Roll Clerk—Rev. Homer S. May, D. D., 510 S. Franklin St., Wilkes-Barre, Pa.

Reading Clerk—Rev. Perry L. Smith, Lewisburg, Pa.

Cor. Sec.—Rev. A. Levan Zechman, Elizabethville, Pa.

Board of Trustees of Eastern Synod

Chairman—Ira P. Rothermel, Esq., Reading, Pa.

Secretary—Rev. Benj. S. Stern, D. D., 438 S. 38th St., Phila., Pa.

Treasurer—Charles P. Schaeffer, Womelsdorf, Pa.

Rev. Thos. H. Leinbach, D. D., 400 Green Terrace, Reading, Pa.

Edward S. Fretz, Esq., Collegeville, Pa.

It was decided that the Eastern Synod meet in an adjourned session at the call of the officers, in 1941, and that a Commemorative Service be arranged by the Synod's officers.

Further action was taken that Dr. H. M. J. Klein be requested to write the history of the Eastern Synod; that Dr. Benjamin S. Stern be requested to write the chapter on the German Synod of the East.

Synod took further action on publishing the history of the Eastern Synod by adopting the following:—Resolved: That a committee of three be appointed as a Committee on Conference to consist of the President and the Stated Clerk of Synod together with Dr. C. Nevin Heller, Librarian of the Theological Seminary at Lancaster.

Phoebe Home requested Synod to authorize the Trustees so to amend the Phoebe Home Charter, as to provide for the election of Trustees by the newly formed Synods in the former territory of the Eastern Synod excepting Philadelphia Synod.

The Amendment of the Charter of Franklin and Marshall College was read to the Synod and the following changes were unanimously approved by Synod, viz:

"Section 3 (a) All property, real, personal and mixed, of the corporation, shall be vested in the Trustees of Franklin and Marshall College for the use of said Franklin and Marshall College;

"(b) The Board of Trustees of Franklin and Marshall College shall be

# OFFICERS OF THE EASTERN SYNOD

1940



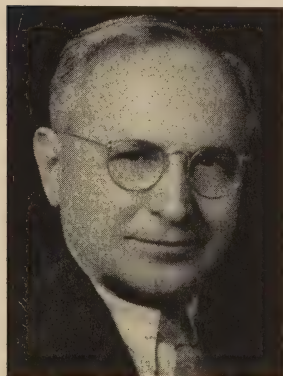
REV. CALVIN M. DELONG, D.D.  
*President*

Dr. Calvin M. DeLong was elected President of the Eastern Synod on May 15th, 1939. Dr. DeLong has served for many years as Pastor of one of the oldest historic congregations of the Reformed Church, New Goshenhoppen in East Greenville, Pa.



REV. J. RAUCH STEIN, D.D.  
*Stated Clerk*

The Rev. James Rauch Stein, D.D., Stated Clerk of Eastern Synod since 1909. Stated Clerk of General Synod for many years, Dr. Stein has had a long and useful career in the service of the Reformed Church in the United States.



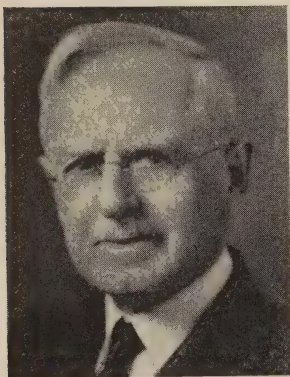
WALTER F. MECK  
*Vice-President*



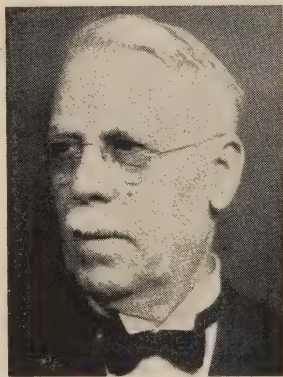
CHARLES P. SCHAEFFER  
*Treasurer*

BOARD OF TRUSTEES OF THE  
EASTERN SYNOD

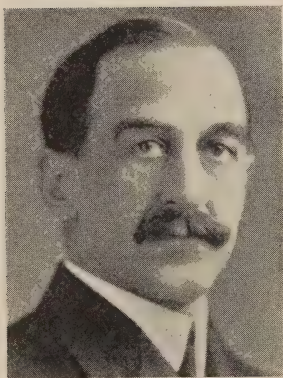
1940



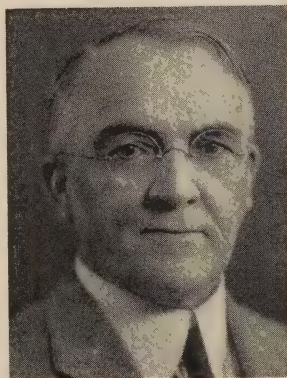
IRA P. ROTHERMEL, ESQ.  
*Chairman*



REV. BENJ. S. STERN, D.D.  
*Secretary*



REV. THOS. H. LEINBACH, D.D.  
*Trustee*



EDWARD S. FRETZ, ESQ.  
*Trustee*

composed of thirty members; a majority of the members of the Board shall, at all times, be members of the Evangelical and Reformed Church; and a majority of the members of the Board shall constitute a quorum for the transaction of any and all business at all meetings of the Board, either regular or special."

The Synod decided that only necessary unfinished business be listed for a proposed adjourned meeting to be called by the Officers. Synod adjourned as it had done almost two hundred times before—the members assembled at the chancel rail, repeated in concert the Apostles creed and the Lord's Prayer, sang the Doxology, received the Apostolic Benediction by the President—and thus ended the history of the oldest ecclesiastical organization of the Reformed Church in the United States.

# 1941

The 195th Annual Meeting (in adjourned session) of the Eastern Synod was held in Zion's Reformed Church, Allentown, Pa., on May 20th, 1941, at 1:30 p.m. The Synodical Officers were

President, Rev. Calvin M. DeLong, D. D.

Vice-President, Walter F. Meck

Stated Clerk, Rev. J. Rauch Stein, D. D.

Treasurer, Mr. Charles P. Schaeffer

Board of Trustees of Synod

Chairman, Ira P. Rothermel, Esq.

Secretary, Rev. Benjamin S. Stern, D. D.

Treasurer, Elder Charles P. Schaeffer

Rev. Thomas H. Leinbach, D. D.

Elder Edward S. Fretz

The Preparatory and Holy Communion Service was conducted by Rev. Calvin M. DeLong, D. D. and Rev. J. Hamilton Smith, D. D. with a Communion Meditation—"Thy Kingdom Come" by Rev. J. Rauch Stein, D. D.

Synod was greeted by the Pastor-loci, Rev. Simon Sipple, D. D. After the reports of the officers and committees, Synod transacted the necessary unfinished business.

In the evening a Commemorative Historical Service was held. The President of Synod, Rev. Calvin M. DeLong, D. D. presided. Scripture was read by Rev. Reginald H. Helfferich and Prayer was offered by Rev. Thomas H. Leinbach, D. D.

Two historic addresses were delivered on "The Contribution of our Church in Building the Kingdom of God." Rev. George W. Richards reviewed the history of the Reformed Church in the United States prior to



1863. Rev. Charles E. Schaeffer, D. D. sketched the history of the Reformed Church in the United States from 1863 to 1941. The closing service of the Synod was exceedingly impressive. All the delegates realized, after the brilliant and informative addresses of the evening, that the Synod was closing an important chapter of Church History after 195 years of uninterrupted service in American ecclesiastical life. All the delegates, while intent on looking back, were also resolute in looking forward with high hope to a new day for the Church of Christ in America.

"Actorum memores simul affectamus agenda." Mindful of things that have taken place, at the same time we strive after things yet to be done.

## PART III

# CHAPTER XV

## THE GERMAN SYNOD OF THE EAST

BY

REV. BENJ. S. STERN, D. D.

"Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake."—Ps. 115:1.

## THE GERMAN SYNOD OF THE EAST

### Organization

The German Synod of the East of the Reformed Church in the United States was organized in sessions held Tuesday January 12th to Thursday the 14th, 1875, in the Salem Reformed Church, Fairmount Ave., below Fourth Street, Philadelphia, Pa.

The Synod was composed of the German Philadelphia Classis and The New York Classis, which had been dismissed by the Eastern Synod in October 1874; The German Maryland Classis, which had been dismissed the same year by The Potomac Synod and The West New York Classis dismissed by the Pittsburgh Synod in November 1874, as these classes had overtured their Synods to be dismissed for the purpose of organizing a German Synod, which procedure had been authorized and approved by The General Synod of The Reformed Church in the United States in their regular session in Cincinnati, Ohio in 1872. The German Classis of West Pennsylvania also became a member of this Synod in 1876 and continued as such until 1903 when it was dissolved.

The Rev. Dietrich Willers, D. D., was appointed to preside and to preach the opening sermon and the Rev. J. F. Busche was named as Secundus. When the time came Dr. Willers was not able to attend because of the condition of his health. He sent a letter requesting that he be excused and the sermon, which he had expected to preach, was read at the close of the sessions. The ministers and the delegate elders of these classes met as per the call on January 12th, 1875 in the Salem Reformed Church, Philadelphia and the Rev. Dr. Willers being absent, the Rev. J. F. Busche preached the opening sermon, the text being Isa. 9:7: "Of the increase of his government

and peace there shall be no end, upon the throne of David and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even for ever."

After the preaching the Rev. Mr. Busche presided and opened the business session with prayer and Rev. J. Dahlmann was appointed as Secretary pro tem. The roll was called and a quorum was present; and the session was closed with prayer by Rev. J. C. Hauser.

The next morning Wednesday Jan. 13th, 1875, the session was opened with song and prayer and after the roll call and the reading of the minutes of the previous session officers were elected viz.

Rev. J. F. Busche, President

Rev. Jacob Dahlmann, Stated Clerk

Rev. Marcus Bachmann, Corresponding Sec'y.      and

Elder Conrad Breidenbach, Treasurer.

And after brief discussion it was unanimously resolved to adopt the name *The German Synod of the East of The Reformed Church in the United States*. Also resolved to adopt the rules of order of The Reformed Church in the United States. And a committee consisting of Revs. N. Gehr, J. Dahlmann and J. G. Wiehle and elders W. D. Gross and E. Breidenbach was elected to arrange for and secure a charter and the incorporation of the Synod.

The same day in the afternoon session a committee consisting of Rev's. J. B. Kniest, J. Heberle and Elder J. Uebelhoer was appointed to work out and submit a plan to support disabled ministers and ministers' widows at the next meeting of the Synod. The German Philadelphia Classis offered to turn *The Kirchenzeitung* over to the Synod, which offer was accepted and resolved that the Synod would own and control said paper in the future. The next day January 14th it was resolved that relying upon God and his blessing, the Synod would support their own missions and elect their own Board of Home Missions to work in cooperation with the Board of The General Synod. Subsequently the following were elected to constitute this Board: Rev's. Dr. N. Gehr, J. G. Wiehle and J. Dahlmann and elders W. D. Gross and E. Breidenbach and the first offering that was received for this purpose was \$50.00 presented by Max Wiehle M. D., president of the Young Peoples Society of The Salem Reformed Church, which had been contributed at the seventh annual meeting of said society and his father the Rev. Dr. Wiehle presented \$37.25 to the Synod for Home Missions, the offering at the opening Session of the Synod. which the consistory of the church had designated for this purpose.

It was resolved to send a fraternal delegate to the Synod of the Northwest to convey the greetings of the Synod and to assure the Synod of the North-

west that The German Synod of the East would favor the amalgamation of the two papers, The "Kirchenzeitung" and the "Evangelist," being issued in Cleveland, Ohio, and that this Synod would be ready to cooperate heartily in the support and management of the other institutions of said Synod.

### Annual Meeting

The Synod met again for its first regular business session in The Zion Reformed Church in Buffalo, N. Y., September 2nd to the 6th 1875. The retiring President, Dr. J. F. Busche, requested the Rev. Dr. D. Willers to preach the opening sermon, which he did taking Eph. 2:19-22, as his text.

In this meeting the charter was submitted, considered item by item and adopted and the design of a seal adopted and the seal ordered, and the resolution was adopted to elect a Board of Trustees. The following were elected: Rev. N. Gehr, D. D., Rev. J. Dahlmann, D. D., and Rev. J. G. Wiehle, D. D. and elders W. D. Gross, E. Breidenbach and Geo. Breit and thereafter two were to be elected each year and serve three years.

The next annual meeting occurred September 7th to the 11th, 1876 in the Emanuel Reformed Church in West Philadelphia. The Rev. M. Bachmann, D. D. of Baltimore was elected as President, the Rev. J. B. Kniest of Buffalo, N. Y., elected as corresponding Sec'y., and Elder C. Breidenbach as Treasurer. In this meeting Elder George Breit informed the Synod that his sister Anna Catharine Dietz had bequeathed \$4000.00 to the Synod for the Support of Christian young men, who desired to study for the ministry; that he, Mr. Breit, would turn the amount over to the Synod at any time and turned \$280.00 interest on the same over to the Synod at this meeting.

### Professorship

The Board of Trustees in the meeting of Synod in Sept. 1892 reported that Mr. George Breit also had bequeathed \$4000 to the Synod for the support of young men, studying for the ministry or for the establishment of a Seminary of the Synod. These bequests were invested and the interest was added and various contributions from individuals and congregations were designated for this fund and thus it grew and in 1920 the Treasurer of the Synod was able to report that there were \$25,088.20 in the fund.

In the meantime in 1903 the Synod had resolved that the interest on this fund henceforth shall be used to pay the salary of a Theological professor in The Mission House Seminary in Sheboygan County, Wisconsin inasmuch as this institution was owned and controlled in part by the German Synod of the East of The Reformed Church in the United States. The Synod corresponded with the other synods, who shared in the ownership and control of The Mission House. And after the charter and constitution were



amended, so that one Synod could elect a theological professor subject to the approval of the other participating Synods and after considerable consideration and correspondence the German Synod of the East proceeded to elect their own professor and resolved to support him with the above mentioned fund. Rev. A. E. Dahlmann, D. D. was duly elected as Professor of Systematic Theology by this Synod and his election was promptly approved by the other Synods and he was installed as such on May 29th, 1911 and served faithfully until after he had reached the retirement age.

Subsequently in 1925 the Rev. Louis C. Hessert, D. D., was elected as the Professor of this Synod to the Systematic Theology Professorship; and is serving acceptably as such at present. (1940)

#### Dr. Schaff's Hymn Book—Publishing House

In this session in 1876 the Synod arranged to purchase the German Hymn book compiled by Dr. Philip Schaff, both large and small form and the plates and the stock on hand from Dr. Schaff for \$2500.00. The arrangements having been made and necessary action taken assuring this Synod charter rights in The Central Publishing House of Cleveland, Ohio and a share in the management thereof, Synod proceeded to elect three members of The Board of Directors of The Central Publishing House. The following were elected: Rev's. Dr. J. Dahlmann, N. Gehr and Elder R. Mennig and the Synod continued in the ownership and management of The Publishing House until The German Synod of The East united with the Eastern Synod.

#### Mission House

In the annual meeting held in The Zion Reformed Church, Philadelphia, Pa., 17th to 22nd of September, 1879, the Synod adopted an overture addressed to The Synod of The Northwest with reference to this matter of cooperating with said Synod in the support and management of The Mission House Academy, College and Seminary, located in Sheboygan County Wisconsin, including a synodical share in electing professors of the Seminary and after necessary correspondence had taken place and the charter and constitution of the school had been amended the final report concerning the matter was adopted in 1886 and three members to serve on The Mission House Board were elected by this Synod. They were Rev's. J. F. H. Dieckmann, J. F. Busche and Elder C. Moeller. And The German Synod of The East was represented on this Board regularly by three members until the Synod was merged with The Eastern Synod after which The Eastern Synod elected three members to serve on this Board, in fact, to serve on both the Board of Trustees and the Board of Visitors.

### Orphan Home

It is worthy of note that The Bethany Orphans Home, Womelsdorf, Pa. was started by a member of The German Synod of the East in his parish in Bridesburg, Philadelphia and developed rapidly in Philadelphia until the present desirable location was secured. In September 1886, the self-perpetuating Board of this home reported that they had accepted and received 380 orphan children up to that time and there were 66 children in the Home at the time of this report.

In the meanwhile The Central Synod had started and established an Orphans Home at Fort Wayne, Indiana and in 1886 reported to The German Synod of The East, that 57 acres had been secured just out of Fort Wayne with a dwelling and other buildings on it and a housefather elected and seven children had been received. And the German Synod of the East was invited to join with The Central Synod and the Synod of The Northwest in the support and management of this Orphan Home. The Synod agreed to this, although the distance influenced the interest in the support of the Home; but nevertheless The Synod officially was represented in The Board of Trustees regularly by three members until the Synod was merged with The Eastern Synod.

### Harbor Missionary

In 1885 The German Synod of the East, having had committees in New York, Philadelphia and Baltimore for almost ten years to assist the emigrants as they arrived in a strange country, together with the Synod of The North West overtured The Board of Home Missions of General Synod to elect a Harbor Missionary and to pledge his support so that he could give his whole time to this work. This was done and ever since then our church has been ably and successfully represented at the important harbor of New York by a competent and versatile member of our Synod.

### Exchange of Delegates

For several years an exchange of delegates between The German Synod of the East and The Synod of The Northwest was carried on and also with the newly organized Central Synod after 1882, to have a better understanding pertaining to matters of common interest and to augment the feeling of fellowship and Christian good-will. After this exchange of delegates ceased the idea was carried out as much as possible in and by an exchange of official communications by the officers of the Synods representing their organizations.

### Church Erection Fund

In 1896 in the annual session in September in Philadelphia, the Synod established a Church Erection Fund and elected a board of three pastors and two elders to care for and manage this important branch of the work of the church, which grew and continued until it and the work of the Synodical Home Mission Board was merged with the General Synod's Board of Home Missions. August 27th, 1915, this Board transferred \$483.25 in documents and cash to The Board of Home Missions of General Synod as the result of the merger with this Board and by action of the Synod it was decided to maintain this Board as an advisory Board and from year to year the amount in this fund increased and by 1919 there were \$7690.89 reported in this fund.

The Home Mission Fund was established by various bequests from time to time until the merger of this Board with the Board of Home Missions of General Synod when it amounted to \$15,450.

### Branches of Church Work

No special mention is made of the Sunday School work, or the work among the young people or ministerial relief or Churchmen's League or Stewardship in this brief compilation as these branches of the Church work were cared for in the accustomed manner and were reported regularly.

### New Classis

A new Classis was organized Nov. 24th, 1925 and adopted the name Heidelberg Classis, which action was approved by the Synod and subsequently by The General Synod. And the German Maryland Classis was dismissed to unite with The Potomac Synod.

### Synodical Realignment

A committee appointed to consider a possible realignment of classes and synodical boundaries and to confer with a similar committee of The Eastern Synod had several meetings and had conferred with the committee of Eastern Synod and several possible plans or arrangements had been suggested and considered and after much consideration and prayerful deliberation it was decided to recommend to both The Eastern Synod and The German Synod of the East that the latter merge with the former under the name: Eastern Synod of The Reformed Church in the United States.

This recommendation was adopted by both Synods and it was decided that the Union of the Synods take place in connection with the Annual meetings of both Synods in the year 1932. The German Synod of the East met in the Grace Reformed Church, Hazleton, Pennsylvania, April 11th and 12th, 1932 and The Eastern Synod met in The St. John's Reformed

Church, Schuylkill Haven, Pennsylvania, April 12th and 13th, 1932. The German Synod of the East in this meeting in Hazleton adopted the report of the committee on Synodical Realignment, the report of the committee on arrangement of reception, the report of The Board of Trustees Relative to Union, the Report of the Committee on Realignment authorizing the Board of Trustees of The German Synod of the East to proceed legally and an action relative to the joint ownership on the part of The Eastern Synod of the institutions now owned and controlled in part by The German Synod of the East in connection with The Northwestern Synod, The Ohio Synod and The Mid-West Synod namely The Mission House Academy, College and Seminary, The Central Publishing House, and The Fort Wayne Orphan's Home.

Immediately after these reports had been adopted the Synod received the following telegraphic message from the President of The Eastern Synod, the Rev. J. Hamilton Smith: "Recommendations on union of two Synods unanimously and enthusiastically adopted by rising vote—thrice and four times welcome."

The President Rev. D. A. Bode, D. D., was instructed to send a message of similar import to the President of Eastern Synod in session at Schuylkill Haven.

A joint meeting of the two Synods had been arranged by a special committee as per instructions and The German Synod of the East in session in Hazleton adjourned sine die and on Tuesday evening, April 12th, 1932, motored to Schuylkill Haven where the Eastern Synod was in Session.

### Union

We quote a paragraph of the minutes of The German Synod of the East: "Passing up and down the Blue Mountains through a blinding semi-blizzard, the warmth and the heartiness of the reception more than offset any disagreeableness of the trip, indeed surpassed all expectations on the part of the members of the German Synod.

Though some talked about and looked upon the merger of Synod as a funeral—it turned out to be a veritable marriage feast. The scene enacted in St. John's Reformed Church in Schuylkill Haven will remain as an historic event in the life of the united Synods. The church was filled, even jammed. A remarkably fine looking body of men, with here and there a handsome lady to soften down the solemn array of ecclesiastical warriors. The President, Dr. J. Hamilton Smith, greeted The German Synod of The East. His noble form, his striking speaking and benevolent countenance and his dignified presence commanded admiration even before he said a single word. He



likened the coming of The German Synod of the East to the coming of a bride, leaving her home. His splendid address may be summed up in a few words: "We put our hearts in our hands and extend them sincerely to you. We mean what we say, when we tell you that we desire to cooperate heartily with you in the extension of the Kingdom of Christ."

No less impressive and delightful was the response of our President, the Rev. Dr. D. A. Bode, who among other leaders of our Synod introduced the venerable and learned Dr. A. E. Dahlmann, for 54 years a member of The German Synod of the East and for more than forty years its revered Stated Clerk. Both the Stated Clerk and the President voiced the profound sympathy, sincere and unanimous for those who so kindly received the bride, who is leaving the home of cherished fellowship and associations to enter into new relations, and that she does with the prayer on her lips that the Union may abundantly prosper and enjoy the abiding presence of the Spirit of God. Dr. Paul Grosshuesch, Rev. M. J. H. Walenta, Rev. John M. Peck, Rev. F. W. Engelmann and Elder Wm. B. Haeussler were likewise introduced, representing The Mission House, The Central Publishing House, The Fort Wayne Orphans' Home and The committee on Merger.

"Following the reception the two Synods were most intimately knitted together by entering into the most sacred and blessed fellowship—the Holy Communion. And now we have met the men of The Eastern Synod and we are theirs. They have captured our entire force, and we are at their mercy, unable to retreat and quite willing to stay. United we are ecclesiastically, spiritually—but not yet legally. The final word must be spoken by the Court of Justice. When the court has given its consent, the officers of Synod are authorized to call a final meeting to dispose of such matters as may require attention—and then The German Synod of the East will adjourn sine die. May the blessing of God be the abiding portion of this union."

All other necessary steps have been taken. The funds of the German Synod of the East were turned over to The Eastern Synod and the merger was completed in the year 1932.

The funds referred to above amounted to \$40,616.92 of which \$15,450 were designated as Home Mission Fund and \$1000 as Harbor Mission fund and the remainder \$24,166.92 was the Mission House Fund.

Subsequently when The Eastern Synod resolved to wind up its affairs, as a result of the Union of The Reformed Church in the United States and The Evangelical Synod of North America and the resultant organization of new synods, the Board of Trustees of Eastern Synod carrying out the instructions given them by the Eastern Synod transferred the above mentioned funds to the Home Mission Board of the General Synod of The Reformed Church

and to The Board of Trustees of the Mission House, College and Seminary in Sheboygan County, Wisconsin in toto taking into due consideration the fact that during the period of depression the actual value of some of the investments had decreased, tho' fortunately none of them had been lost.

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen."—Hebrews 13:19-21.

## MEETINGS OF THE SYNOD

	<i>Entertaining Congregation</i>	<i>President</i>	<i>Stated Clerk</i>	<i>Treasurer</i>
1875	Salem, Philadelphia	J. F. Busche	J. Dahlmann	C. Breidenbach
1875	Zion, Buffalo	D. Willers	"	"
1876	Emanuel, Philadelphia	M. Bachman	"	"
1877	Zion, Baltimore	J. Kuelling	"	"
1878	Ev. Ref., New York	N. Gehr	"	"
1879	Zion, Philadelphia	J. B. Kniest	"	"
1880	Zion, Buffalo	J. B. Busche	"	"
1881	Emanuel, Baltimore	G. Facius	C. Borchers	"
1882	Ev. Ref., New York	J. Roeck	"	"
1883	Bethlehem, Philadelphia	J. Hauser	"	"
1884	St. Pauls, Pittsburgh	C. A. Limberg	"	"
1885	St. John's, Baltimore	C. Brunner	"	M. Hoengen
1886	Zion, Buffalo	A. E. Dahlmann	"	"
1887	Salem, Philadelphia	M. Bachmann	"	"
1888	Emanuel, Rochester	J. Kuelling	"	"
1889	Emanuel, Philadelphia	J. Dieckmann	A. E. Dahlmann	"
1890	St. Paul's, Baltimore	F. W. Berlemann	"	"
1891	Emanuel, Brooklyn	N. Gehr	"	"
1892	St. Paul's, Philadelphia	P. H. Dippell	"	"
1893	Zion, Buffalo	M. Heinze	"	"
1894	St. John's, Zelonople	M. F. Dumstrey	"	"
1895	St. John's, Baltimore	W. Walenta	"	"
1896	Zion, Philadelphia	P. Wienand	"	"
1897	Salem, Buffalo	Ph. Volmer	"	"
1898	Christus, Brooklyn	M. Bachmann	"	"
1899	Salem, Philadelphia	E. A. Hofer	"	"
1900	Emanuel, Philadelphia	V. Rettig	"	"
1901	Emanuel, Rochester	P. H. Dippell	"	"
1902	Zion, Buffalo	W. Walenta	"	"
1903	St. Marks, Philadelphia	G. A. Scheer	"	"
1904	St. Pauls, Titusville	J. M. G. Darms	"	"
1905	Emanuel, Baltimore	M. F. Dumstrey	"	"
1906	Emanuel, Brooklyn	E. A. Hofer	"	F. W. Berlemann
1907	St. Lukes, Philadelphia	P. H. Schnatz	"	"
1908	St. Pauls, Baltimore	B. S. Stern	"	"
1909	St. Johns, New Brunswick	J. D. Buehrer	"	"
1910	St. Pauls, Buffalo	P. Wienand	"	"
1911	St. Pauls, Philadelphia	F. W. Berlemann	"	"
1912	Friedens, Baltimore	L. D. Benner	"	"
1913	First Ref., Washington, D. C.	M. H. Qual	"	"
1914	St. Pauls, New York	Jacob Schmitt	"	"
1915	Emanuel, Rochester	Wm. Bollman	"	"
1916	Grace, Hazleton	B. S. Stern	"	H. Echelmeier
1917	St. Matthews, Philadelphia	Wm. Toennes	"	"
1918	Zions, Reading	C. H. Gramm	"	"
1919	Emanuel, Buffalo	V. J. Tingle	"	"
1920	4 Ev. Ref. St. John, Baltimore	P. Wienand	"	"
1921	St. Matthew, Philadelphia	D. A. Bode	"	"
1922	Christus, Brooklyn	Henry Frech	"	"
1923	Zion, Buffalo	H. G. Wiemer	"	"
1924	Salem-Zion, Philadelphia	J. D. Buehrer	"	"
1925	St. Johns, Lancaster	C. H. Gramm	"	"
1926	Ref. Ch. Bridgeport, Conn.	B. S. Stern	"	"
1927	Ref. St. Marks, Phila., Pa.	H. E. Schnatz	"	"
1928	Ref. St. Paul's, Mill't'n, N. J.	F. H. Diehm	"	"
1929	Ref. Em., Rochester, N. Y.	John M. Peck	"	"
1930	Em., Woodhaven, Y. N.	M. J. Walenta	"	"
1931	St. John's Ch., N. Brunswick	D. A. Bode	"	"
1932	Grace Ch., Hazleton, Pa.	D. A. Bode	"	"

Edw. C. Stuebi  
Asst. Stated Clerk

STATISTICS—GERMAN SYNOD OF THE EAST, 1875 TO 1932  
Presenting One Year Out Of Five—Membership and Growth

Meetings	Classes	Ministers	Congregations	Communicant Members	Members Gained a) By Confirmation b) By Transfer and c) By Renewal of Confession	Members Lost a) By Death b) By Transfer	Excommunicated	Adult Baptisms	Sunday School	Sunday School Membership	Infant Baptisms During Year	Present Number of Baptized but Unconfirmed Members	Benevolence	Support of the Church	Students for the Ministry
Organization Meeting, January, 1875	4	29	31	6,615	200	503	150	—	32	4,355	1,771	4,223	\$4,492	26,958	3
Organization Meeting, August, 1880	4	41	40	9,186	612	391	39	171	42	6,674	1,712	5,750	2,665	59,990	3
Organization Meeting, September, 1885	4	45	41	11,440	713	764	63	278	44	8,011	2,107	6,821	3,658	71,945	7
Organization Meeting, September, 1890	5	50	44	13,215	832	649	146	433	45	9,458	2,179	8,313	5,286	90,410	10
Organization Meeting, September, 1895	5	56	56	14,993	782	792	485	573	55	11,976	2,295	10,102	8,271	82,628	14
Organization Meeting, September, 1900	5	66	57	15,266	840	733	322	93	55	12,772	1,926	10,476	9,713	95,342	10
Organization Meeting, September, 1905	6	64	56	15,247	933	664	324	109	59	12,916	1,956	9,920	10,646	118,078	6
Organization Meeting, September, 1910	4	62	56	17,487	884	501	319	610	57	14,054	1,596	9,320	11,884	127,638	8
Organization Meeting, September, 1915	4	71	59	18,820	881	763	364	181	55	15,622	1,452	8,730	13,207	161,162	9
Organization Meeting, September, 1920	4	74	61	18,748	711	690	328	149	35	15,143	1,244	8,300	30,540	201,357	11
Organization Meeting, September, 1925	4	74	55	17,563	703	712	301	170	58	13,882	944	5,976	59,339	247,966	15
Organization Meeting, September, 1930	4	60	49	14,935	330	303	112	577	59	10,693	572	5,960	31,951	289,900	7
Organization Meeting, April, 1932	4	60	48	14,683	340	296	108	500	59	11,711	680	4,192	47,161	294,368	7



## CHAPTER XVI

### EDUCATIONAL INSTITUTIONS

#### THE THEOLOGICAL SEMINARY

THE Theological Seminary of the Reformed Church was founded in 1825 by the Synod which at the time included the whole German Reformed Church in this country. The Seminary was first located in Carlisle, Pa., under the direction of Rev. Lewis Mayer, D. D. In 1829 the Seminary was removed to York, Pa. Here Dr. Frederick A. Rauch was added to the faculty, and at the same time became principal of the Classical Institute whose purpose was to prepare young candidates for instruction in theology. The York Classical Institute was later removed to Mercersburg, Pa., and in 1836 developed into Marshall College.

The Seminary received its charter from the State Legislature in 1831. According to this charter two Boards were to be elected. The Board of Trustees, consisted of 18 laymen who were responsible for the property and the funds of the Institution, and a Board of Visitors, consisted of 12 ministers who had the oversight of the inner life of the Seminary.

In 1837 the Seminary also moved from York to Mercersburg and joined its forces with Marshall College. Dr. John Williamson Nevin (1840-1851) and Dr. Philip Schaff succeeded to the work of Dr. Lewis Mayer and Dr. F. A. Rauch. Under Dr. Nevin and Dr. Schaff the Mercersburg Theology was developed. Since the resignation of Dr. J. W. Nevin, the Chair of Systematic Theology has been occupied by Dr. Bernhard C. Wolff (1852-64), Dr. Henry Harbaugh (1864-1867), Dr. Emanuel V. Gerhart (1867-1904), Dr. Christopher Noss (1904-1910) and Dr. Theodore F. Herman (1910).

In the department of Church History, the successors of Dr. Philip Schaff have been Dr. E. E. Higbee (1865-1871), Dr. Thomas G. Apple (1871-1898), Dr. Geo. W. Richards (1899-1939), Dr. David Dunn (1940-).

The Chair of Old Testament Science and Hebrew was first occupied by Dr. Frederick A. Gast as tutor and then as Professor from 1873 to 1909, after which Dr. Irvin Hoch DeLong became head of the Department.

In 1871 the Theological Seminary was moved from Mercersburg to Lancaster, Pa., and for more than twenty-years occupied the buildings of Franklin and Marshall College. In 1894 the first separate Seminary Building was erected, followed by the construction of dormitories and refectory and an enlarged library in 1916-1917.

When the original old Mother Synod was subdivided into eight Synods,

the charter of the Seminary was amended in 1893 so as to give the control of the Institution to three Synods, Eastern, Potomac and Pittsburgh.

The Synod of the Potomac elected a fourth professor. Dr. John C. Bowman took charge of New Testament Science (1891-1904). He was succeeded by Dr. Wm. C. Schaeffer (1904-1921), and by Dr. Oswin S. Frantz (1922).

Pittsburgh Synod elected as Professor of Practical Theology, Dr. William Rupp (1893-1904). He was succeeded by Dr. Edward S. Bromer (1904-1940) and by Dr. Lawrence Bair (1940).

The Chair of Systematic Theology was endowed in 1905 by Dr. John I. Swander and his wife Barbara. The Chair of New Testament Science was endowed in 1925 by Mr. and Mrs. John B. Kunz of Huntingdon. The Chair of Church History was endowed in 1929 by Dr. and Mrs. U. Henry Heilman of Lebanon, Pa. A new department was created in 1929 when Miss Amelia E. Rahauser of Pittsburgh, Pa. established the Geo. Frederick Rahauser Professorship of Christian Education, now occupied by Dr. Nevin C. Harner. The Department of Sacred Music was endowed in 1930 by Mr. Martin Fey of Tamaqua, Pa. Dr. Harry A. Sykes is the occupant of this Chair.

The office of President of the Seminary was created when the Seminary secured its own buildings and administrative responsibilities became a real factor. The first President of the Seminary was Dr. John C. Bowman. He was succeeded by Dr. Geo W. Richards and Dr. Theodore F. Herman. The Presidency of the Theological Seminary was endowed by R. Monroe and Rebecca S. Hoffman.

The Library of the Seminary has a long and interesting history. Its origin goes back to 1825 when the Rev. James Reily secured many volumes and contributions for the library from European sources. Later Dr. Philip Schaff added greatly to the value of the library. The librarian, Dr. C. Nevin Heller, serves under the Dietz Endowment for the Librarianship.

In more recent years the Seminary has added an instructorship of Rural Sociology. Rev. Paul D. Yoder and the present instructor, Rev. William J. Rupp, have served in this department.

#### FRANKLIN AND MARSHALL COLLEGE

The Reformed Church has always emphasized the important relation existing between religion and education. The early pastors brought their school masters with them. Michael Schlatter established charity schools and organized churches on the frontier settlements of Pennsylvania. The first educational institution indirectly related to the church was Franklin College.

Through the missionary efforts of the Francke Institute at Halle a number

of young ministers and school masters were imported into central Pennsylvania. But it was soon seen that if the Church was to be planted firmly in the new world, institutions had to be established in this country for the training of an educated ministry. Thus the movement to establish Franklin College was the result of the cooperation of several church denominations which realized the need of an educated Christian ministry.

The charter of Franklin College provided that 15 of the trustees must be members of the Reformed Church and 15 must be members of the Lutheran Church, and the remainder are to be chosen from any other society of Christians. Franklin College was founded in 1787, when the Reformed Synod ("Coetus") met in Lancaster, and together with the Lutheran Ministerium marched in procession to the opening ceremonies.

Marshall College was the outgrowth of the Theological Seminary. When the Seminary was removed from Carlisle to York, Dr. Lewis Mayer convinced the Synod that there ought to be connected with the Seminary a preparatory institution, in order that students for the ministry might receive some classical training prior to their entrance into the Theological Seminary. For this reason the Classical High school was opened at York in 1831, with Dr. Frederick Rauch as President. In 1835 this York Classical Institute, as it was then called, was removed to Mercersburg, Pennsylvania, and became Marshall College.

For seventeen years Marshall College maintained its identity, and made its influence felt in the life and thought of the Church and of the Nation. It was indeed a home of scholars in the quest of the good life. Dr. Frederick A. Rauch, the first president of Marshall College died in 1841 at the age of 34. Dr. Philip Schaff became the foremost church historian of his generation in America. Dr. John Williamson Nevin received international recognition in theology and philosophy. Other teachers of similar worth made Marshall College known for its Christian faith, sound scholarship and spiritual ideals.

#### UNITED IN 1853

These two colleges were united in 1853 under the corporate name and title of Franklin and Marshall College, "to be located in the City of Lancaster, Pa., or in its immediate vicinity." James Buchanan, later the fifteenth President of the United States, was the inspiring genius of the Union, and became the first president of the Board of Trustees of the united college. Dr. Emanuel V. Gerhart, the first president of the college, served from 1855 to 1866.

#### EARLY PRESIDENTS

Dr. John Williamson Nevin was president of the college from 1866 to 1876. He was a tower of strength to the institution, emphasizing the value

of the liberal arts and the virtue of clear, forceful thinking. His brother, William Marvel Nevin, Professor of English Literature, served as temporary president of the college in 1876 and 1877. Dr. Thomas Gilmore Apple, professor of Church History in the Theological Seminary, which had been removed to Lancaster in 1871, carried the added responsibility of college president from 1877 to 1889. Dr. John Summers Stahr, a scientist and scholar of rare ability, was the administrative head of the college for two decades from 1889 to 1909.

#### GROWTH

In January, 1910, Dr. Henry Harbaugh Apple began a quarter century of service as president of the college. He inaugurated a new era of expansion and became known as the builder of the Greater Franklin and Marshall College. During his administration, seven new buildings were erected, and two residences were purchased, the faculty was trebled, the endowment was greatly enlarged and the college campus was transformed. Hensel Hall was dedicated in 1927 in memory of William Uhler Hensel, president of the Board of Trustees at the time of his death in 1915. The Biesecker Gymnasium was erected in 1924. The Dietz-Santee dormitory and the Franklin-Meyran dormitory were made possible by the gifts of the friends of the college. The Fackenthal Laboratories, the gift of Dr. B. F. Fackenthal, Jr., president of the Board of Trustees since 1915, were dedicated on November 1, 1929. The Fackenthal Swimming Pool was opened on January 22, 1931. The gift for the Liberal Arts Building in memory of Mr. L. B. Keiper also came to the college under Dr. Apple's administration.

From Dr. Apple's report in 1925 we learn that the College Endowment in fifteen years had increased its funds from \$170,000 to \$881,000, and that improvements and new buildings had cost \$906,000. In his report in 1933, he announced that the endowment had increased to more than a million dollars, and nine new buildings had been added to the equipment of the college. In addition to the regular annual support of the college, money was secured for general expansion in the sum of \$1,727,000. The value of buildings and grounds was reported as \$1,639,491.29. In round numbers, during the 25 years of his administration there was secured more than a million dollars for endowment, and a million and a quarter dollars for buildings and grounds.

#### SEQUI-CENTENNIAL IN 1937

Dr. John Ahlum Schaeffer was inaugurated president of the college on December 6, 1935 and served his Alma Mater well until his death on April 6, 1941. It was under his guidance that the actual construction of the Keiper



Liberal Arts Building with its thoroughly equipped classrooms, offices and a Little Theatre for student plays, became a crowning feature of the life of the college.

The Fackenthal Library, located on the site of the former Watts de Peyster Library was dedicated May 31, 1938. The Browsing Room of the Library is dedicated to the memory of Sarah Riegel Fackenthal, wife of the donor, Dr. B. F. Fackenthal, Jr. The library has a capacity of 200,000 volumes. A large room has been set aside for the valuable archives of the Historical Society of the Reformed Church. In 1937 the college celebrated the Sesqui-Centennial of the Founding of Franklin College with elaborate ceremonies.

The sudden death of president John A. Schaeffer on April 6, 1941, and the tragic death by accident of Dr. Fackenthal on October 10, 1941, and the death of two eminent professors in the same period, Dr. Charles Edward Meyers of the English Department and Professor Rollin L. Charles, head of the Department of Physics and Electricity, was a stunning blow to the friends of the College. During the interim from April 6, 1941 to December 1, 1941, the Board of Trustees had appointed Dr. H. M. J. Klein, Audenried Professor of History, to serve as acting president of the college.

On October 10, 1941 the Board of Trustees chose as the successor of the late Dr. John A. Schaeffer, the dean of Lafayette College, Dr. Theodore A. Distler. Before going to Lafayette in 1934, he had served as a member of the faculty at New York University and as director of admissions and student personnel. President Distler moved to Lancaster and began his work on December 1, 1941. His public inauguration was held in connection with the Alumni Day festivities during Commencement Week, May 16, 1942.

#### URSINUS COLLEGE

Ursinus College, while not controlled by the Eastern Synod, was from its beginning a College founded by the sons of the Reformed Church, and was directly related to all the interests of the Synod.

Its history has as a background the Todd's School opened in 1832 in Collegeville, Pa. In 1848 Freeland Seminary was established for the higher education of young men. This Seminary in the course of twenty years was an important center of higher education.

In 1868 a group of Reformed ministers and laymen resolved to found "an institution where the youth of the land can be liberally educated under the benign influence of Christianity." They chose the name of a distinguished Reformer, one of the authors of the Heidelberg Catechism, Ursinus. The College was incorporated by the Legislature of Pennsylvania on February 5,

1869. According to the Charter the College was to be under the care and management of a Board of Directors not exceeding twenty-one in number, who shall have perpetual succession. The Board of Directors were to have power to fill all vacancies in their own body.

The College was organized under its newly granted Charter on February 10, 1869. The Board of Directors purchased the property of Freeland Seminary, and incorporated it into Ursinus College as its preparatory department. The College began instruction in 1870 and opened its doors to women in 1881. The Academy was discontinued in 1910.

In connection with the College, a Theological Seminary was opened in 1871. It was continued at Collegeville until 1898, and then removed to Philadelphia. In 1907 the Ursinus Seminary became a part of the Central Theological Seminary at Dayton, Ohio. In 1934 the Central Theological Seminary was united with Eden Theological Seminary at Webster Groves, Missouri.

Ursinus College had as its first President, Dr. John H. A. Bomberger, "who stood as a tower of strength at the head of the Institution for twenty years." He was succeeded by Rev. Henry William Super, D. D., who like Dr. Bomberger was a graduate of Marshall College and the Theological Seminary at Mercersburg, Pa. He was succeeded by Dr. Henry T. Spangler, Dr. George Leslie Omwake and Dr. N. E. McClure.

On the campus of Ursinus College are to be found a number of fine buildings erected in the course of its brief but impressive history, viz; Bomberger Memorial Hall, made possible by the benefactions of Robert Patterson; the Science Building, the Alumni Memorial Library, the Thompson Gay Gymnasium, Freeland Hall, the original building of Freeland Seminary, the Brodbeck and Curtis Dormitories for men, Shriner Hall and Trinity Cottage.

#### FRANKLIN AND MARSHALL ACADEMY

Franklin and Marshall Academy dates its beginning from 1787, when the corner stone of Franklin College was laid. Franklin College was really an 18th century Academy. Marshall College also had a preparatory department. The rectors of the Marshall College preparatory school during the Marshall College period were: Rev. Wm. A. Good, 1837-41; Rev. Andrew S. Young, 1841-43; Jeremiah H. Good, 1843-46; Rev. A. J. M. Hudson, 1846-50; Joseph S. Loose, 1850-51; David Shively, 1851-52; Clement Z. Weiser and Samuel G. Wagner, 1852-55.

In the first two years of the united Franklin and Marshall College, we find the Franklin and Marshall High School under the direction of Joshua

Derr, later under J. J. Naille. From 1867 to 1871, Frederick C. Gast was rector. He was succeeded by W. Howard Gutelius and Cyrus V. Mays. Since that time the Academy has been under the direction of the following men: Cyrus V. Mays, 1872-74; Daniel M. Wolff, 1874-75; Nathan C. Schaeffer, 1875-77; John S. Stahr, 1877-79; James Crawford, 1879-83; George F. Mull, 1883-85; W. W. Moore, 1885-97; Thaddeus G. Helm and Edwin M. Hartman became co-administrators in 1897.

Dr. Edwin M. Hartman has served as rector of the Academy for 45 years. He raised the money for the erection of the main building and its equipment. He has prepared over 900 students for Franklin and Marshall College, and many hundreds for entrance to the leading educational institutions of the country.

#### CEDAR CREST COLLEGE

When the Classis of Eastern Pennsylvania met in Howertown, Pa., on June 4, 1867, a committee of five was appointed to consider the transfer of the Female department of the Collegiate Institute of Allentown, Pa., to the care of Classis. The Committee reported a resolution that the Classis should establish a Female Seminary of a high order at Allentown, Pa. The report was adopted. Thus preliminary steps were taken to organize a Female College of the Reformed Church. In the beginning Rev. Lucian Cort was appointed Principal. He was succeeded by Rev. W. R. Hofford.

The School was formally opened on the 5th of September, 1867, in the lecture room of Zion Reformed Church, Allentown, Pa. Through the influence of the Hon. R. E. Wright, an act of incorporation was secured. The title of the institution was "Lehigh Female College of the Reformed Church."

East Pennsylvania Classis obligated itself for the sum of \$5,000 in the way of subscriptions of stock towards the erection of the necessary buildings.

The Hon. R. E. Wright offered his grounds at 4th and Turner Streets, known as "Clover Nook," to the newly established College. After the organization of Lehigh Classis, the institution was under the care of East Pennsylvania and Lehigh Classes. Later the Eastern Synod assumed responsibility for the institution and, as is seen in the records of Synod, large sums were appropriated by apportionment and gifts to the College.

When the Eastern Synod met in Lancaster in 1907 the problem was: Should the Allentown College for Women be continued? The charter was continued, the Synod assumed responsibility. Dr. Wm. F. Curtis was

called to the Presidency, rebuilt the College, gave it a new name, "Cedar Crest," and a new location in the suburbs of Allentown.

The list of the Presidents in Cedar Crest (The Allentown College for Women) numbers eight:

1. Rev. Lucian Cort . . . . . 1867-1868
2. Rev. W. R. Hofford, D.D. . . . . 1868-1883
3. Rev. Walter E. Krebs, D.D. . . . . 1883-1884
4. Rev. William Reily, Ph.D. . . . . 1884-1892
5. Rev. Wm. Knappenberger . . . . . 1892-1904
6. Rev. Thomas Land . . . . . 1904-1906
7. Rev. William F. Curtis . . . . . 1908-1941
8. Dr. Dale H. Moore . . . . . 1942-



## CHAPTER XVII

### MISSIONS

#### HOME MISSIONS

THE Reformed Church in the United States was the result of Missionary work. Our Church was a foreign mission under the care of the Church of Holland. Rev. Michael Schlatter was our First Missionary Superintendent. After the early congregations in Eastern Pennsylvania and Maryland were organized, pastors like Rev. William Weber crossed the Alleghenies, and established a number of congregations in Virginia, the Carolinas, Ohio and Kentucky.

In 1812 the Synod took its first formal action on Missions. It resolved to send several ministers to the western country. In 1813 the Rev. James R. Reily was sent as visiting missionary to North Carolina. Synod decided that "all licentiates before settling in charges should give two or three months to missionary tours under the direction of Synod."

In 1819 Synod was divided into eight Classes. In the same year Synod appointed a Missionary Committee, and in 1821 Synod ordered every pastor to take up a collection for missions.

In 1826 the Missionary Committee recommended to Synod the establishment of a Board of Home Missions. Its name was "The American Missionary Society of the German Reformed Church." It was organized in Frederick, Md., September 28th, 1826. In 1832 Synod directed all its Classes to organize themselves into auxiliary societies.

In 1832 Synod elected a Board of Missions of 18 members, two from each of seven Classes, and four from the Church at large. In 1834 our Board entered into an agreement with the American Home Missionary Society and cooperated with them.

The Board of Missions had its headquarters in Chambersburg, Pa., from 1828 to 1844; in Harrisburg in 1844; in Lancaster, Pa., in 1854.

When the General Synod was organized in 1863, a Board of Home Missions of the General Synod was organized. The idea was that the Synodical Boards were to go out of existence. Eastern Synod's Board of Domestic Missions continued to function until 1865. In 1871, the Eastern Synod once more elected its own Board, and General Synod transferred its missions to the several individual Synods. In 1875 a compact was formed between the Eastern, Potomac and the Pittsburgh Synods; each Synod was to have its own Board but the corporate body was to be known as the "Board of Missions

of the Reformed Church in the United States." Thus the missionary work of the Church was done by the District Synods.

In 1892 the Eastern and Potomac Synods once more transferred their missions, 41 in number, to the care of the General Synod. After this period, all missions were under the General Synod's Board and the District Synods continued their work in an advisory capacity.

A number of itinerant missionaries were sent out by the Synod at the beginning of the enterprise. Among them were Rev. George Leidy, Rev. James R. Reiley, Rev. John Rudy, Rev. Joel L. Reber and others. Rev. Emanuel V. Gerhart labored in the West for a few years as General Agent of the Board.

The Tri-Synodic Board had as its Superintendents, Rev. F. K. LeVan, D.D., 1874-1877, Rev. Theodore Appel, D. D., 1878-1885, Rev. A. C. Whitmer, 1886-1914. In 1890 the Tri-Synodic Board became the Bi-Synodic Board of the Eastern and Potomac Synods. In 1892 this Board, after having transferred its Missions to the General Synod's Board, retained the administration of its trust funds until 1911, when it handed over all of its assets to the Board of Home Missions. Dr. A. C. Whitmer up to this time occupied a dual position. He was the Superintendent of Missions of the Bi-Synodic Board and also of the Board of Home Missions of the General Synod.

General Synod's Board of Home Missions had as its Superintendents, Rev. D. S. Fouse, D.D., Rev. Thomas M. Yundt, and Dr. Chas. E. Schaeffer, who began his work on June 1st, 1908. Dr. Schaeffer's remarkable work for Home Missions during more than a quarter of a century will long remain an inspiration to the whole Church.

#### FOREIGN MISSIONS

The Board of Foreign Missions was organized in Lancaster in 1838. The following persons were elected as the first members of the Board:

Rev. Diedrich Willers	Rev. Elias Heiner
Rev. Bernard C. Wolff	Rev. John Cares
Rev. Samuel Gutelius	Rev. Joseph F. Berg
Rev. Samuel R. Fisher	Elder John J. Mayer
Elder Matthew Shaw	Elder Daniel Buckey
Elder John D. Seidenstricker	Elder Burchert Mayer

Rev. Diedrich Willers was chosen President. Through their efforts, the Church supported the first missionary of the Church in foreign lands, Rev. Benjamin Schneider, Broosa, Asia Minor, (the son of a devout Elder of the Reformed Church,) who was serving under the American Board. He was enrolled as a minister of the Reformed Church and became a member of

Maryland Classis. The Reformed Church paid \$1,000 a year into the treasury of the American Board toward his support. Later the Reformed Church withdrew its support from the American Board. In 1865 the Synod established a mission of its own in Aintab, Asia Minor. There was a lull in the work of Foreign Missions in the Reformed Church until 1873 when a meeting was held in Harrisburg, Pa., at the residence of Elder R. F. Kelker, at which Missionary Schneider was present.

General Synod now took hold of the Missionary effort, and sent to Japan, Rev. A. D. Gring and his wife. They sailed in May, 1879, and remained in Japan for eight years. The second missionary to Japan was the Rev. J. P. Moore, D. D., who sailed with his wife in 1883 and moved our foreign mission interests from Tokio to Sendai. Our third missionary to Japan was Rev. W. E. Hoy, who took up his residence in Sendai in 1886. On December 27th, 1887, he married Miss Mary B. Ault, one of the women sent out by our Board to establish a Girls' School in Sendai.

These missionaries adopted an educational policy and began a Training School known as The Tohoku Gakuin. In 1887 Rev. D. B. Schneder and his wife went to Japan. He became the President of the Sendai School which had adopted the name North Japan College. At the same time the Miyagi Girls' School had been founded by two devoted women of the Reformed Church, Miss Lizzie R. Poorbaugh and Miss Mary B. Ault. This school was burnt to the ground 1902 and rebuilt in 1904.

In 1899 General Synod authorized the opening of a mission in China. Dr. Hoy undertook the task and opened the work in Yochow City, Hunan. The Shenchow field was later added. In the organization of Huping Christian College, we find the names of Rev. Wm. A. Reimert, 1902, Rev. J. Frank Bucher, and Horace R. Lequear, 1906, Rev. Edwin A. Beck, 1910, Dr. Albert Beam, 1902, Rev. Paul V. Taylor, 1924.

The Medical Work at Yochow City was opened by Dr. and Mrs. J. Albert Beam in 1902, and the David Schneder Hoy Memorial Hospital was opened in 1907. The Reformed Church furnished many medical workers and nurses for China.

The Mission Work in Baghdad began in 1923, when Dr. and Mrs. Calvin K. Staudt were commissioned by the Board of Foreign Missions to open educational work in Iraq. A girls' school was opened in 1924, and a boys' school in 1925. The latter, known as the American School for Boys, obtained wide recognition.

In the work at home, Dr. S. N. Callender, Dr. Allen R. Bartholomew, Dr. A. V. Casselman, Dr. Jacob G. Rupp, and a host of faithful sons and daughters of the Church made possible the remarkable development of our Christian Schools and Churches in the Orient.

## CHAPTER XVIII

### PUBLICATIONS

THE publication efforts of the Reformed Church were divided by Dr. S. R. Fisher into a chaotic period, a formative period, an organized period, a reconstructed period, a destruction period and a resurrected period. He said the chaotic period began with 1805 and extended to 1828. It was in 1805 that the Synod first published the Synodal Ordnung, which had been adopted in 1793. Up to 1817 the Synodical records were preserved in manuscript. After that date Synod decided to publish her minutes in pamphlet form. For a number of years the minutes were published exclusively in the German language. After 1825 it was resolved to publish the minutes in both the German and English languages.

The formative period of our publication interests commenced in 1828, with the publication of a monthly periodical entitled "The Magazine of the German Reformed Church," printed under the direction of the Board of Missions. This magazine was begun in Carlisle, Pa., and was transferred in 1829 to York, Pa., with the removal of the Theological Seminary. After the publication of three volumes the title was changed to "Messenger of the German Reformed Church." It was published monthly until July, 1834, and semi-monthly until July, 1835. Then it became a weekly folio sheet and was printed in Chambersburg, Pa., under the title of the "Weekly Messenger." Rev. Daniel Young, Dr. Lewis Mayer and Dr. B. S. Schneck had been the editors up to this time. A half dozen German church papers had a short lived existence in this period, until they were merged into "Die Christliche Zeitschrift," published by the Board of Missions in 1837. An English hymn book, prepared by a committee of Maryland Classis, was authorized for publication by the Synod in 1830.

The period from 1840 to 1848, characterized by Dr. Fisher as the organized period, was really remarkable in the quantity and quality of its publications. The Church had begun a printing establishment in Chambersburg on January 1st, 1840. Up to 1844 this establishment was under the control of a Board of Home Missions. In 1844 a Board of Publication was organized by the Synod.

Besides printing two church papers, one in English and one in German, several editions of the Heidelberg Catechism, a German and an English Hymnal were published in this period. Also, the Mayer Liturgy, "The History and Genius of the Heidelberg Catechism," and "The Mystical Presence" by Dr. J. W. Nevin.



From 1848 to 1863 the publication operations of the Church were conducted by the firm of M. Kieffer and Company. Considerable friction was occasioned by this transfer of the publication interests into private hands. At this time too the titles of the church papers were changed at the direction of Synod. The English paper became known as "The German Reformed Messenger," and the German paper as the "Reformirte Kirchenzeitung."

A controversy over a new German hymn book, prepared by Dr. Philip Schaff, ended in the retransfer of all the property of the printing establishment to the church.

It was during this period that the publication of the Mercersburg Review, which had been begun in Mercersburg, Pa., in 1849, was transferred to Chambersburg, where it was published from 1853 to 1861. In 1850 Rev. Dr. Henry Harbaugh began the publication of a magazine for young people, "The Guardian." This monthly publication was first printed at Lewisburg and then at Lancaster. In 1863 it was transferred to the church printing establishment. It was during this period too that Dr. Schaff edited six volumes of the "Kirchenfreund" and his "History of the Apostolic Church."

The Rev. Samuel R. Fisher, D. D., pastor at Emmitsburg, Md., became associate editor of the Messenger in 1840 and became instrumental in locating the printing establishment in Chambersburg, Pa. On July 30, 1864, Chambersburg was burnt by the Southern Army and with it the whole publication plant. The loss was \$43,000. The stereotype plates, book accounts and the lot on which the ruins were scattered, was all that was left of the Printing Establishment.

Then Dr. Samuel R. Fisher came to Philadelphia and opened the publication establishment, first at 52-54 N. Sixth Street, later removed to 907 Arch Street, then to 1025 Arch Street, still later to 1306 Arch Street, and finally in 1908 to the Schaff Building at 15th and Race Streets.

In 1875 Dr. Samuel R. Fisher resigned the editorship, although he continued as manager and treasurer until 1881. He was succeeded by his son Dr. Chas. G. Fisher, who remained editor until 1896.

Then followed Dr. Cyrus J. Musser, 1896-1917; Dr. Paul S. Leinbach, 1917-1941 two brilliant editors of "The Messenger."

The *Reformierte Kirchenzeitung* was edited by Dr. B. S. Schneck until 1852; then by Rev. Samuel Miller from 1853-1859; again by Dr. Schneck from 1859-1863. When the publication house was moved to Philadelphia the paper was controlled by Philadelphia Classis and edited by Dr. Nicholas Gehr, after which it was moved to Cleveland, Ohio.

The *Hausfreund* was started by action of the Eastern Synod in 1867 with

Dr. Benjamin Bausman as editor. He was assisted by Elder Daniel Miller of Reading, Pa. In 1906 the *Hausfreund* was merged with the *Kirchenzeitung*.

The Mercersburg Review was started by the Alumni of Marshall College. It made its first appearance on January 1st, 1849. It was known as the Mercersburg Review from 1849-1852; as the Mercersburg Quarterly from 1853-1856; and as the Mercersburg Review from 1857-1861. The publication was suspended during the Civil War, but was resumed in 1867. The name was changed to the Reformed Quarterly Review in 1879, and to the Reformed Church Review in 1897. It was discontinued in 1926. The 68 volumes of the Review furnish a wonderful interpretation of the trends and changes in theological and philosophical thought from 1849 to 1926. The discontinuance of this Journal was a distinct and irreparable loss to the Church. Among its editors were John W. Nevin, E. V. Gerhart, Philip Schaff, Henry Harbaugh, Thomas G. Apple, John M. Titzel, William Rupp, George W. Richards, John S. Stahr, Theodore F. Herman.

The *Guardian* was started by Dr. Henry Harbaugh in 1850. This literary magazine for young people had as its editors, besides Dr. Harbaugh, Dr. Benjamin Bausman, Dr. Joseph H. Dubbs and Dr. Henry M. Kieffer.

The Reformed Church Almanac was the outcome of a petition sent by Lebanon Classis to the Synod of Frederick, Md., in 1858. The Synod of Chambersburg in 1862 authorized the publication of the Almanac for the German Reformed Church. It was first published in 1864. On its front cover was the first question and answer of the Heidelberg Catechism.

## CHAPTER XIX

### EPILOGUE

IN an address delivered at the closing of the Eastern Synod of the Reformed Church in Zion's Reformed Church, Allentown, Pa., on the evening of May 20th, 1941, Dr. George W. Richards said:

"A note of sadness pervades this service, concluding the history of the Eastern Synod, which, in more senses than one, was the Mother Synod. Within it bounds our forebears for five generations lived and labored and died. They and we not only belonged to the Synod, but the Synod with its rich heritage has become a part of us—a nurturing mother of men and women, of ministers, congregations, schools, and benevolent institutions. Yet we are comforted by the assurance that, when the Synod has been dissolved, its spirit and life will continue in the larger church of which it is now an organic part. Institutions of the church may pass away but their work will continue through generations unborn."

This describes the two conflicting or contrasting moods in which we close this story of the Eastern Synod. These same notes of sadness and hope were expressed by Dr. Nathan C. Schaeffer, State Superintendent of Public Instruction of Pennsylvania, in 1896, when the 150th Anniversary of the Founding of the Eastern Synod was celebrated in Christ Reformed Church, Bethlehem, Pa. He spoke on "The Future of the Reformed Church in the Light of the Past." He said:

"Three things are plain from our past history. First, we have every reason to perpetuate our system of Church government, because it is suited to our needs and is in harmony with our form of civil government. Second, our Christological system of thought and our theory of historical development leave room for future growth, and cause our people to rally around the standard of the cross in every crisis of their life. Third, our differences in the past have taught us that the chief aim of clergy and laity should be the salvation of souls. The past says to us with reference to the future: Give the people a voice in the government of the Church, hold fast to the truth as it is in Jesus, and your faith has no need to fear truth in any other sphere, and, finally, let it be the abiding glory of the Reformed Church to feed the lambs and to feed the sheep, and to bring them into the fold of the Great Shepherd."

So may the Spirit of the Mother Synod enter into the larger Church to which we now belong. May that spirit be fraternal and seek to find a common denominator in the truth as it is in Jesus Christ. May that spirit join

hands with all Christian brethren in sincerity and labor together with them for the great Head of the Church, our common Lord and Master, Jesus Christ. To his great name be all the honor and the glory, the power and the dominion. The outer forms of organization must of necessity change and cease to be, but the Spirit of love, faith and hope is eternal. That is the essence of the Christian religion.



## MEETINGS OF THE PENNSYLVANIA COETUS

Place	Date	President	Secretary
Philadelphia	September 29, 1747	Rev. M. Schlatter	Rev. J. Philip Boehm
Philadelphia	September 28, 1748	Rev. J. Philip Boehm	Rev. Jno. B. Rieger
Lancaster, Quasi	September 27, 1749	Rev. Jno. B. Rieger	Rev. G. M. Weiss
Philadelphia	October 20, 1749	Rev. Jno. B. Rieger	Rev. G. M. Weiss
Philadelphia	November 16, 1750	Rev. G. M. Weiss	Rev. J. Ph. Leydich
Philadelphia, Special	December 13, 1750	Rev. G. M. Weiss	Rev. J. Ph. Leydich
(?)	September 12, 1751	Rev. J. Ph. Leydich (?)	Rev. Jacob Leschy (?)
Philadelphia, Special	August 10, 1752		
Lancaster	October 18, 1752	Rev. Michael Schlatter	Rev. H. Wm. Stoy
Philadelphia, Special	December 12, 1752	Rev. Michael Schlatter	Rev. H. Wm. Stoy
Lancaster, Special	April 26, 1753	Rev. Michael Schlatter	Rev. Jno. B. Rieger
Goshenhoppen, Quasi	September 10, 1753	Rev. G. M. Weiss	Rev. Phil. Wm. Otterbein
Lancaster	October 9, 1753	Rev. Jno. B. Rieger	
Cocalico, Rival Coetus	October 10, 1753	Rev. G. M. Weiss	Rev. Jno. Ph. Leydich
Philadelphia, Convention	October 30, 1753		Rev. Jno. Ph. Leydich
Lancaster	April 9, 1755	Rev. G. M. Weiss	Rev. Jno. B. Rieger
(?) Special	October, 1755	Rev. G. M. Weiss	Rev. Jno. B. Rieger
Philadelphia	June 15, 1756	Rev. Jno. B. Rieger	Rev. J. Ph. Leydich
Lancaster	June 8, 1757	Henry Wm. Otterbein	Rev. J. Conrad Steiner
Philadelphia, Special	August 24, 1757	Rev. J. Ph. Leydich	Rev. J. Conrad Steiner
Philadelphia	September 16, 1758	Rev. J. Conrad Steiner	Rev. John Waldschmidt
Goshenhoppen	October 9, 1759	Rev. John Waldschmidt	Rev. J. G. Alsentz
Falkner Swamp, Special	May 28, 1760	Rev. J. Ph. Leydich	Rev. J. G. Alsentz
Germanstown	October 21, 1760	Rev. J. G. Alsentz	Rev. Jonathan Du Bois
Lancaster	June 24, 1761	Rev. J. G. Alsentz	Rev. Jonathan Du Bois
New Hanover	June 30, 1762	Rev. Jno. Du Bois	Rev. C. M. Stapel
Germanstown	May 5, 1763	Rev. C. M. Stapel	Rev. Jno. Geo. Alsentz
Philadelphia, Special	October 24, 1763	Rev. C. M. Stapel	Rev. Jno. Geo. Alsentz
Philadelphia	May 2, 1764	Rev. J. G. Alsentz	Rev. Casper D. Weyberg
(?) Special	September 12, 1764	Rev. J. G. Alsentz	Rev. Casper D. Weyberg
Lancaster	May 8, 1765	Rev. Casper D. Weyberg	Rev. Jno. Geo. Alsentz
Philadelphia, Special	October 16, 1765	Casper D. Weyberg	Rev. Jno. Geo. Alsentz
Reading	September 3, 1766	Rev. Wm. Otterbein	Rev. William Hendel
Lancaster	September 16, 1767	Rev. Jonathan DuBois	Rev. William Hendel

MEETINGS OF THE PENNSYLVANIA COETUS—Continued

Place	Date	President	Secretary
Easton	September 7, 1768.	Rev. William Hendel	Rev. Jno. D. Gros
Germanstown	September 20, 1769	Rev. Jno. D. Gros	Rev. Nicholas Pomp
Philadelphia	September 19, 1770	Rev. Nicholas Pomp	Rev. F. L. Henop
Reading	October 9, 1771	Rev. F. L. Henop	Rev. J. T. Faber
Lancaster	June 17, 1772	Rev. J. T. Faber	Rev. C. L. Boehme
Philadelphia	October 27, 1773	Rev. C. L. Boehme	Rev. Abr. Blumer
Lebanon	May 2, 1774	Rev. Abr. Blumer	Rev. Fred. Dallicker
Lancaster	May 5, 1775	Rev. Fred. Dallicker	Rev. Jno. C. Bucher
Lancaster	May 1, 1776	Rev. Jno. C. Gobrecht	Rev. J. H. Helffrich
Reading	April 28, 1777	Rev. J. H. Helffrich	Rev. Jno. Geo. Witner
Lancaster	May 13, 1778		
Lancaster, Quasi Meeting	April 28, 1779	Rev. Wm. Hendel	Rev. Jno. C. A. Helffenstein
No Meeting	1780		
Philadelphia	May 9, 1781	Rev. J. C. A. Helffenstein	Rev. C. D. Weyberg
Reading	May 2, 1782	Rev. C. D. Weyberg	Rev. Nicholas Pomp
Philadelphia	May 14, 1783	Rev. Nicholas Pomp	Rev. Fred. Dallicker
Lancaster	May 12, 1784	Rev. L. L. Henop	Rev. Abr. Blumer
Reading	April 27, 1785	Rev. Abr. Blumer	Rev. J. H. Helffrich
Philadelphia	May 17, 1786	Rev. J. H. Helffrich	Rev. Fred. Dallicker
Lancaster	June 5, 1787	Rev. Fred. Dallicker	Rev. J. C. A. Helffenstein
Reading	April 23, 1788	Rev. J. C. A. Helffenstein	Rev. Fred. Dallicker
Philadelphia	June 10, 1789	Rev. Wm. Hendel	Rev. Fred. Dallicker
Falkner Swamp	June 7, 1790	Rev. Fred. Dallicker	Rev. Nicholas Pomp
Lancaster	June 27, 1791	Rev. Dr. W. Hendel	Rev. Daniel Wagner
Philadelphia	May 5, 1792	Rev. D. Wagner	Rev. J. H. Winckhaus

## MEETINGS OF SYNOD

Place	Date	President	Recording Secretary	Text of President's Sermon
Lancaster.	April 27, 1793.	Rev. J. H. Winkhaus.	Rev. Casper Wack.	1 Cor. 15:58
Reading.	May 18, 1794.	Rev. Casper Wack.	Rev. J. Trolldenier.	Col. 1:29
Falconer Swamp.	May 3, 1795.	Rev. J. Trolldenier.	Rev. Fred. Herman.	1 Thess. 5:12, 13
Philadelphia.	April 25, 1796.	Rev. Fred. Herman.	Rev. Jno. H. Helfrich.	
York.	May 15, 1797.	Rev. Dr. Wm. Hendel.	Rev. D. Wagner.	
Lancaster.	April 30, 1798.	Rev. Jno. H. Helfrich.	Rev. D. Wagner.	
Reading.	May 27, 1799.	Rev. D. Wagner.	Rev. Thomas Pomp.	
York.	May 12, 1800.	Rev. P. Pauli.	Rev. Wm. Runkel.	
Easton.	May 3, 1801.	Rev. Wm. Runkel.	Rev. Wm. Hendel.	Matt. 24: 38, 39
Philadelphia.	May 16, 1802.	Rev. Wm. Hendel.	Rev. Jno. Rahauer.	Rom. 1:13, 16
Lebanon.	May 8, 1803.	Rev. Jno. H. Helfrich.	Rev. Jno. Rahauer.	Rev. 3:20
Reading.	April 29, 1804.	Rev. Jno. Rahauer.	Rev. C. L. Becker.	Eph. 4:11
Lancaster.	May 12, 1805.	Rev. Dr. C. L. Becker.	Rev. Jno. H. Hoffmeister.	2 Cor. 1:24
Baltimore, Md.	May 4, 1806.	Rev. Jno. H. Hoffmeister.	Rev. L. L. Hinsch.	Phil. 2:5
New Holland.	April 27, 1807.	Rev. L. L. Hinsch.	Rev. Geo. Geistweidt.	Col. 3:23
Germanstown.	May 15, 1808.	Rev. Jno. T. Faber.	Rev. S. Helffenstein.	
Hagerstown, Md.	May 1, 1809.	Rev. Geo. Geistweidt.	Rev. Fred. Herman.	
Harrisburg.	May 21, 1810.	Rev. Saml. Helffenstein.	Rev. Philip Pauli.	2 Cor. 4:5
Reading.	May 12, 1811.	Rev. Frederick Herman.	Rev. Dr. C. L. Becker.	Col. 1:28, 29
Philadelphia.	April 27, 1812.	Rev. Philip Pauli.	Rev. Dr. C. L. Becker.	2 Cor. 3:2, 3
Fredericktown, Md.	May 16, 1813.	Rev. Dr. C. L. Becker.	Rev. Thomas Pomp.	2 Cor. 13:13
Womelsdorf.	May 8, 1814.	Rev. Dr. Wm. Hendel.	Rev. Casper Wack.	
Easton.	April 23, 1815.	Rev. Thomas Pomp.	Rev. Dr. Wm. Hendel.	2 Cor. 4:5
New Holland.	Sept. 1, 1816.	Rev. Casper Wack.		

MEETINGS OF SYNOD—Continued

Place of Meeting	Date	President	Stated Clerk	Treasurer	Members Communicated
York.....	Sept. 7, 1817.....	Rev. Wm. Hendel, D.D.....	Rev. J. H. Hoffmeier.....	.....	10,233
Carlisle.....	Sept. 6, 1818.....	Rev. J. H. Hoffmeier.....	Rev. Ludwig Mayer.....	Rev. Wm. Hendel.....	15,300
Lancaster.....	Sept. 5, 1819.....	Rev. Ludwig Mayer.....	Rev. S. Helfenstein, D.D.....	Rev. Wm. Hendel.....	17,298
Hagerstown.....	Sept. 24, 1820.....	Rev. S. Helfenstein.....	Rev. Lebrecht L. Hinsch.....	Rev. Wm. Hendel.....	21,304
Reading.....	Sept. 30, 1821.....	Rev. Lebrecht L. Hinsch.....	Rev. F. W. Vandersloot.....	Rev. Wm. Hendel.....	16,759
Harrisburg.....	Sept. 30, 1822.....	Rev. F. W. Vandersloot.....	Rev. F. Rahauer.....	Rev. Wm. Hendel.....	13,438
Baltimore.....	Sept. 29, 1823.....	Rev. Thomas Pomp.....	Rev. T. L. Hoffeditz, D.D.....	Rev. Wm. Hendel.....	11,520
Bedford.....	Sept. 26, 1824.....	Rev. Wm. Hendel, D.D.....	Rev. Al. Helfenstein.....	Rev. Wm. Hendel.....	18,135
Philadelphia.....	Sept. 25, 1825.....	Rev. Al. Helfenstein.....	Rev. J. W. Dechant.....	Rev. Wm. Hendel.....	15,151
Frederick.....	Sept. 23, 1826.....	Rev. Fred. Rahauer.....	Rev. Just. H. Freis, D.D.....	Rev. Wm. Hendel.....	12,166
York.....	Sept. 30, 1827.....	Rev. S. Helfenstein.....	Rev. Jacob C. Becker.....	Rev. Wm. Hendel.....	12,347
Mifflinburg.....	Sept. 28, 1828.....	Rev. T. L. Hoffeditz, D.D.....	Rev. F. Rahauer.....	Rev. Wm. Hendel.....	12,473
Lebanon.....	Sept. 27, 1829.....	Rev. George Wack.....	Rev. J. R. Reily.....	Rev. Wm. Hendel.....	11,832
Hagerstown.....	Sept. 26, 1830.....	Rev. James R. Reily.....	Rev. Jacob Geiger.....	Rev. Geo. Small.....	14,839
Harrisburg.....	Sept. 25, 1831.....	Rev. Hen. B. Schaffner.....	Rev. B. S. Schneek, D.D.....	Rev. Geo. Small.....	14,637
Frederick.....	Sept. 16, 1832.....	Rev. J. Wm. Dechant.....	Rev. D. Willers, D.D.....	Rev. Geo. Small.....	12,056
Easton.....	Sept. 26, 1833.....	Rev. D. Willers, D.D.....	Rev. M. Brunner.....	Rev. Geo. Small.....	16,088
Pittsburgh.....	Sept. 14, 1834.....	Rev. Samuel Gurelius.....	Rev. H. P. Hacke.....	Rev. Geo. Small.....	16,455
Harrisburg, (spe.).....	Dec. 1, 1834.....	Rev. M. Brunner, pro tem.....	Rev. Wm. A. Good.....	.....	.....
Chambersburg.....	Sept. 27, 1835.....	Rev. D. Zacharias, D.D.....	Rev. B. C. Wolff, D.D.....	Rev. Wm. Heyser.....	17,034
Baltimore.....	Sept. 22, 1836.....	Rev. T. L. Hoffeditz, D.D.....	Rev. John Cares.....	Rev. Wm. Heyser.....	16,578
Sunbury.....	Sept. 23, 1837.....	Rev. D. Willers, D.D.....	Rev. S. Gurelius, D.D.....	Rev. Wm. Heyser.....	18,548
Lancaster.....	Sept. 29, 1838.....	Rev. M. Brunner.....	Rev. S. Gurelius, D.D.....	Rev. Wm. Heyser.....	16,012
Philadelphia.....	Sept. 28, 1839.....	Rev. B. S. Schneek, D.D.....	Rev. S. Gurelius, D.D.....	Rev. Wm. Heyser.....	20,011
Chambersburg (spe.).....	Jan. 29, 1840.....	Rev. B. S. Schneek, D.D.....	Rev. S. R. Fisher, D.D.....	.....	.....
Greencastle.....	Oct. 17, 1840.....	Rev. B. C. Wolff, D.D.....	Rev. S. R. Fisher, D.D.....	Rev. Wm. Heyser.....	27,760
Reading.....	Oct. 21, 1841.....	Rev. L. T. Hoffeditz, D.D.....	Rev. S. R. Fisher, D.D.....	Rev. Wm. Heyser.....	33,020
Lewisburg.....	Oct. 20, 1842.....	Rev. John Cares.....	Rev. S. R. Fisher, D.D.....	Rev. Wm. Heyser.....	36,400
Lebanon, (spe.).....	Jan. 24, 1843.....	Rev. John Cares.....	Rev. S. R. Fisher, D.D.....	Rev. Wm. Heyser.....	.....
Winchester.....	Oct. 12, 1843.....	Rev. J. F. Berg, D.D.....	Rev. S. R. Fisher, D.D.....	Rev. Wm. Heyser.....	35,301
Allentown.....	Oct. 17, 1844.....	Rev. Hen. Bibighaus, D.D.....	Rev. S. R. Fisher, D.D.....	Rev. Wm. Heyser.....	31,750
York.....	Oct. 16, 1845.....	Rev. B. S. Schneek, D.D.....	Rev. S. R. Fisher, D.D.....	Rev. Wm. Heyser.....	32,273
Carlisle.....	Oct. 15, 1846.....	Rev. J. C. Bucher, D.D.....	Rev. S. R. Fisher, D.D.....	Rev. Wm. Heyser.....	36,047



## MEETINGS OF SYNOD—Continued

Place of Meeting	Date	President	Stated Clerk	Treasurer	Members Communion
Lancaster	Oct. 14, 1847	Rev. Sam. Gutelius	Rev. S. R. Fisher, D.D.	Rev. Wm. Heyser	39,639
Hagerstown, Md.	Oct. 12, 1848	Rev. Elias Heiner, D.D.	Rev. S. R. Fisher, D.D.	Rev. Wm. Heyser	35,258
Norristown	Oct. 11, 1849	Rev. John Rebaugh	Rev. S. R. Fisher, D.D.	Rev. Wm. Heyser	40,143
Harrisburg (spe.)	Jan. 30, 1850	Rev. John Rebaugh	Rev. S. R. Fisher, D.D.		
Martinsburg	Oct. 10, 1850	Rev. Al. Helffenstein, Jr.	Rev. S. R. Fisher, D.D.	Rev. Wm. Heyser	40,109
Lancaster	Oct. 16, 1851	Rev. Moses Kiefer, D.D.	Rev. S. R. Fisher, D.D.	Rev. Wm. Heyser	36,400
Baltimore	Oct. 14, 1852	Rev. John F. Mesick, D.D.	Rev. S. R. Fisher, D.D.	Rev. Wm. Heyser	42,542
Philadelphia	Oct. 18, 1853	Rev. Dan. G. Bragonier	Rev. S. R. Fisher, D.D.	Rev. Wm. Heyser	42,759
Lewisburg	Oct. 17, 1854	Rev. Robert Douglas	Rev. S. R. Fisher, D.D.	Rev. Wm. Heyser	42,570
Chambersburg	Oct. 16, 1855	Rev. Hen. Harbaugh, D.D.	Rev. S. R. Fisher, D.D.	Rev. Wm. Heyser	46,481
Reading	Oct. 21, 1856	Rev. S. Helffenstein	Rev. S. R. Fisher, D.D.	Rev. Wm. Heyser	48,159
Allentown	Oct. 20, 1857	Rev. Dan. Gans, D.D.	Rev. S. R. Fisher, D.D.	Rev. Wm. Heyser	49,812
Fredrick	Oct. 19, 1858	Rev. J. H. A. Bomberger	Rev. S. R. Fisher, D.D.	Rev. Wm. Heyser	57,724
Harrisburg	Oct. 18, 1859	Rev. Philip Schaff, D.D.	Rev. S. R. Fisher, D.D.	Rev. Wm. Heyser	60,151
Lebanon	Oct. 16, 1860	Rev. John W. Nevin, D.D.	Rev. S. R. Fisher, D.D.	Rev. Wm. Heyser	63,757
Easton	Sept. 25, 1861	Rev. H. Harbaugh, D.D.	Rev. S. R. Fisher, D.D.	Rev. Wm. Heyser	66,688
Chambersburg	Oct. 15, 1862	Rev. E. V. Gerhart, D.D.	Rev. S. R. Fisher, D.D.	Rev. Wm. Heyser	66,340
Carlisle	Oct. 21, 1863	Rev. C. E. McCauley, D.D.	Rev. S. R. Fisher, D.D.	Rev. R. F. Kelker	66,977
Lancaster	Oct. 19, 1864	Rev. B. Bausman, D.D.	Rev. S. R. Fisher, D.D.	Rev. R. F. Kelker	65,392
Lewisburg	Oct. 18, 1865	Rev. S. R. Fisher, D.D.	Rev. G. B. Russel, protom.	Rev. R. F. Kelker	65,600
Philadelphia (spe.)	April 12, 1886				
York	Oct. 17, 1866	Rev. J. S. Foulk	Rev. S. R. Fisher, D.D.	Rev. R. F. Kelker	67,635
Baltimore	Oct. 16, 1867	Rev. S. N. Chandler, D.D.	Rev. S. R. Fisher, D.D.	Rev. R. F. Kelker	68,580
Harrisburg (spe.)	Mar. 3, 1868	Rev. Wm. K. Zieher			
Hagerstown	Oct. 21, 1868	Rev. Th. G. Appel, D.D.	Rev. S. R. Fisher, D.D.	Henry Wirt	71,046
Danville	Oct. 20, 1869	Rev. J. W. Nevin, D.D.	Rev. S. R. Fisher, D.D.	Henry Wirt	71,154
Mechanicsburg	Oct. 19, 1870	Rev. Amos H. Kremer, D.D.	Rev. W. R. Fisher, D.D.	Henry Wirt	67,821
Lancaster (spe.)	July 12, 1871				
Pottstown	Oct. 18, 1871	Rev. Jacob O. Miller, D.D.	Rev. S. R. Fisher, D.D.	Henry Wirt	71,753
Martinsburg	Oct. 16, 1872	Rev. Martin A. Smith		Henry Wirt	73,818
Lancaster (spe.)	Feb. 19, 1873				
Bloomsburg	Oct. 15, 1873	Rev. C. H. Leinbach, D.D.	Rev. S. R. Fisher, D.D.	Geo. W. Hensel	51,031
Bethlehem	Oct. 21, 1874	Rev. N. S. Strassburger	Rev. S. R. Fisher, D.D.	Geo. W. Hensel	52,931
Lancaster (con.)	Nov. 3, 1875	Rev. Isaac E. Graeff	Rev. S. R. Fisher, D.D.	Geo. W. Hensel	49,522

MEETINGS OF SYNOD—Continued

Place of Meeting	Date	President	Stated Clerk	Treasurer	Members Commended
Reading	Nov. 1, 1876	Rev. John Beck, D.D.	Rev. S. R. Fisher, D.D.	Geo. W. Hensel	51,398
Allentown	Oct. 24, 1877	Rev. Geo. W. Aughinbaugh	Rev. S. R. Fisher, D.D.	Geo. W. Hensel	50,623
Easton (con.)	Oct. 23, 1878	Rev. J. H. A. Bomberger	Rev. S. R. Fisher, D.D.	Jno. J. Nissley	53,614
Lebanon	Sept. 3, 1879	Rev. Clem. L. Weiser, D.D.	Rev. S. R. Fisher, D.D.	Jno. J. Nissley	50,789
Myerstown	Oct. 20, 1880	Rev. Aaron S. Leinbach	Rev. S. R. Fisher, D.D.	Jno. J. Nissley	55,772
Danville	Oct. 19, 1881	Rev. J. W. Steinmetz	Rev. Jno. Ph. Stein	Jno. J. Nissley	53,902
Belleville	Oct. 11, 1882	Rev. Geo. H. Johnston	Rev. Jno. Ph. Stein	Jno. J. Nissley	55,331
Reading	Oct. 10, 1883	Rev. T. C. Porter, D.D.	Rev. Jno. Ph. Stein	John Meily	57,258
Pottstown	Oct. 8, 1884	Rev. Isaac K. Loos	Rev. Jno. Ph. Stein	John Meily	59,083
Mifflinburg	Oct. 14, 1885	Rev. John A. Peters, D.D.	Rev. Jno. Ph. Stein	John Meily	59,197
West Phila.	Oct. 13, 1886	Rev. E. V. Gerhart, D.D.	Rev. Jno. Ph. Stein	John Meily	64,641
Sunbury	Oct. 10, 1887	Rev. D. E. Klopp, D.D.	Rev. Jno. Ph. Stein	John Meily	65,505
Norristown	Oct. 10, 1888	Rev. A. B. Koplin, D.D.	Rev. Jno. Ph. Stein	Jno. J. Nissley	66,919
Allentown	Oct. 16, 1889	Rev. J. M. Titzel, D.D.	Rev. Jno. Ph. Stein	Jno. J. Nissley	67,593
Reading	Oct. 15, 1890	Rev. Tilghman Stem	Rev. Jno. Ph. Stein	Rev. Jno. F. Moyer	66,944
Harrisburg	Oct. 21, 1891	Rev. C. S. Gerhard, D.D.	Rev. Jno. Ph. Stein	Rev. Jno. F. Moyer	68,974
Lancaster	Oct. 19, 1892	Rev. Sam. G. Wagner, D.D.	Rev. Jno. Ph. Stein	Jno. J. Nissley	72,151
Lebanon	Oct. 18, 1893	Rev. Jos. H. Dubbs, D.D.	Rev. Jno. Ph. Stein	Jno. J. Nissley	72,680
Harrisburg	Oct. 17, 1894	Rev. F. H. Levan, D.D.	Rev. Jno. Ph. Stein	Jno. J. Nissley	74,696
Shamokin	Oct. 16, 1895	Rev. J. H. Pannebecker	Rev. Jno. Ph. Stein	Jno. J. Nissley	77,192
Bethlehem	Oct. 7, 1896	Rev. H. M. Kieffer, D.D.	Rev. Jno. Ph. Stein	Daniel Schaffner	73,134
Milton	Oct. 20, 1897	Rev. H. Mosser, D.D.	Rev. Jno. Ph. Stein	Jno. J. Nissley	78,950
Reading	Oct. 19, 1898	Rev. Darius Gerhard	Rev. Jno. Ph. Stein	Jno. J. Nissley	80,477
Lancaster	Oct. 18, 1899	Rev. B. B. Feret	Rev. Jno. Ph. Stein	Jno. J. Nissley	81,131
Sunbury	Oct. 17, 1900	Rev. Thos. J. Hacker	Rev. Jno. Ph. Stein, D.D.	Jno. J. Nissley	80,717
Philadelphia	Oct. 16, 1901	Rev. J. S. Stahr, D.D.	Rev. Jno. Ph. Stein, D.D.	Jno. J. Nissley	81,716
Wilkes-Barre	Oct. 22, 1902	Rev. T. H. Leinbach	Rev. Jno. Ph. Stein, D.D.	Sam. M. Gingrich	83,401
Lebanon	Oct. 18, 1903	Rev. Chas. E. Creitz	Rev. Jno. Ph. Stein, D.D.	Sam. M. Gingrich	84,887
Reading (spe.)	June 14, 1904	Rev. Chas. E. Creitz	Rev. Jno. Ph. Stein, D.D.	Sam. M. Gingrich	86,089
Reading (spe.)	Sept. 6, 1904	Rev. Chas. E. Creitz	Rev. Jno. Ph. Stein, D.D.	Sam. M. Gingrich	86,087
Perkasie	Oct. 25, 1904	Rev. V. W. Dippel, Ph.D.	Rev. Jno. Ph. Stein, D.D.	Sam. M. Gingrich	86,087
Williamsport	Oct. 24, 1905	Rev. J. Crawford, D.D.	Rev. Jno. Ph. Stein, D.D.	W. M. Leinbach	87,510
Lehighton	Oct. 24, 1906	Rev. E. N. Kremer, D.D.	Rev. Jno. Ph. Stein, D.D.	R. M. Hoffman	90,633
Lancaster	Oct. 23, 1907	Rev. Henry W. Bright	Rev. Jno. Ph. Stein, D.D.	R. M. Hoffman	93,149
Lock Haven	Oct. 14, 1908	Rev. Theo. F. Herman	Rev. Jno. Ph. Stein, D.D.	R. M. Hoffman	92,641

## MEETINGS OF SYNOD—Continued

Place of Meeting	Date	President	Stated Clerk	Treasurer	Communi- cant- Membership
Reading (spe.)	Sept. 2, 1909	Rev. T. F. Herman, D.D.	Rev. J. Rauch Stein, protm.	R. M. Hoffman	120,130
Easton	Oct. 20, 1909	Rev. R. W. Miller, D.D.	Rev. J. Rauch Stein	R. M. Hoffman	124,845
Reading	Oct. 19, 1910	Rev. J. W. Meminger, D.D.	Rev. J. Rauch Stein	R. M. Hoffman	125,098
Philadelphia	Oct. 26, 1911	Rev. Paul S. Leinbach, D.D.	Rev. J. Rauch Stein	A. B. Rieser	125,436
Lebanon	Oct. 21, 1912	Rev. S. R. Bridenbaugh, D.D.	Rev. J. Rauch Stein	R. M. Hoffman	125,149
Sunbury	Oct. 20, 1913	Rev. C. B. Schneider, D.D.	Rev. J. Rauch Stein	R. M. Hoffman	127,676
Allentown	Oct. 19, 1914	Rev. H. M. J. Klein, Ph.D.	Rev. J. Rauch Stein	R. M. Hoffman	129,059
Philadelphia	Oct. 18, 1915	Rev. W. D. Happel, Ph.D.	Rev. J. Rauch Stein	R. M. Hoffman	134,057
Quakertown	Oct. 16, 1916	Rev. J. M. S. Isenberg, D.D.	Rev. J. Rauch Stein	R. M. Hoffman	137,936
Lancaster	Oct. 15, 1917	Rev. G. W. Richards, D.D.	Rev. J. Rauch Stein	E. J. Titlow	137,939
Wilkes-Barre	Nov. 11, 1918	Rev. F. C. Seitz, D.D.	Rev. J. Rauch Stein	E. J. Titlow	138,242
Allentown	Oct. 13, 1919	Rev. A. R. Bartholomew, D.D.	Rev. J. Rauch Stein	E. J. Titlow	138,525
Norristown	Oct. 18, 1920	Rev. I. C. Fisher, D.D.	Rev. J. Rauch Stein	E. J. Titlow	137,179
Lancaster	Aug. 2, 1921	Rev. I. C. Fisher, D.D.	Rev. J. Rauch Stein, D.D.	Rev. J. L. Roush	137,179
Lehighton	Oct. 17, 1921	Rev. R. O'Boyle	Rev. J. Rauch Stein, D.D.	E. J. Titlow	138,150
Harrisburg	Oct. 16, 1922	Rev. T. W. Dickert, D.D.	Rev. J. Rauch Stein, D.D.	E. J. Titlow	139,578
Philadelphia	Oct. 29, 1923	Rev. A. M. Schmidt, D.D.	Rev. J. Rauch Stein, D.D.	E. J. Titlow	141,615
Bethlehem	Oct. 27, 1924	Rev. C. B. Alspach, D.D.	Rev. J. Rauch Stein, D.D.	Rev. J. L. Roush	142,510
Pottstown	Oct. 12, 1925	Rev. C. E. Schaeffer, D.D.	Rev. J. Rauch Stein, D.D.	Rev. T. H. Leinbach	144,200
Reading	Oct. 25, 1926	Rev. I. M. Schaeffer, D.D.	Rev. J. Rauch Stein, D.D.	Rev. T. H. Leinbach	144,661
Lancaster	Oct. 24, 1927	Rev. W. S. Cramer, D.D.	Rev. J. Rauch Stein, D.D.	Rev. T. H. Leinbach	145,792
Easton	Oct. 22, 1928	Rev. E. W. Lentz, D.D.	Rev. J. Rauch Stein, D.D.	Rev. T. H. Leinbach	147,385
Philadelphia	Oct. 14, 1929	Rev. Wm. F. DeLong, D.D.	Rev. J. Rauch Stein, D.D.	Rev. T. H. Leinbach	147,502
Allentown	Oct. 13, 1930	Rev. Lee M. Erdman, D.D.	Rev. J. Rauch Stein, D.D.	Rev. T. H. Leinbach	145,332
Harrisburg	May 11, 1931	Rev. A. S. Meck, D.D.	Rev. J. Rauch Stein, D.D.	Rev. T. H. Leinbach	145,382
Schuylkill Haven	April 11, 1932	Rev. J. Hamilton Smith, D.D.	Rev. J. Rauch Stein, D.D.	Rev. T. H. Leinbach	144,714
Norristown	April 24, 1933	Rev. F. A. Rupley, D.D.	Rev. J. Rauch Stein, D.D.	Rev. T. H. Leinbach	144,585
Wernersville	April 16, 1934	Rev. P. R. Pontius, D.D.	Rev. J. Rauch Stein, D.D.	Rev. T. H. Leinbach	153,906
Williamsport	May 20, 1935	Rev. P. A. DeLong, D.D.	Rev. J. Rauch Stein, D.D.	Rev. T. H. Leinbach	154,532
Philadelphia	May 18, 1936	Rev. D. G. Glass	Rev. J. Rauch Stein, D.D.	Rev. T. H. Leinbach	154,682
Allentown	May 17, 1937	Rev. S. Sipple, D.C.	Rev. J. Rauch Stein, D.D.	Rev. T. H. Leinbach	154,989
Lancaster	May 17, 1938	Rev. J. Lentz, D.D.	Rev. J. Rauch Stein, D.D.	Rev. T. H. Leinbach	154,535
Maxatawny	May 15, 1939	Rev. C. M. DeLong, D.D.	Rev. J. Rauch Stein, D.D.	Chas. P. Schaeffer	155,327
Harrisburg	May 12, 1940	Rev. C. M. DeLong, D.D.	Rev. J. Rauch Stein, D.D.	Chas. P. Schaeffer	156,000

## STATISTICAL SUMMARY FOR THE EASTERN SYNOD

The total communicant membership of the Eastern Synod on July 6, 1939 was 155,398. The number of ministers was 485. The number of charges was 329. There were 601 congregations in the Synod. The Eastern Synod raised \$1,913,170 for congregational expenses during the year 1938, and \$331,378 for benevolence. The value of the Church buildings and real estate of the Synod was estimated at \$21,075,077. There were 599 lay member organizations with an enrollment of 15,519. The pupils in the Sunday Schools and other agencies of Christian Education numbered 138,455.

The Eastern Synod consisted of the following Classes at the time of the Annual meeting held at Maxatawny, Pa., May 15-18, 1939:

1. East Pennsylvania
2. Lebanon
3. Philadelphia
4. Lancaster
5. East Susquehanna
6. West Susquehanna
7. Tohickon
8. Goshenhoppen
9. Lehigh
10. Schuylkill
11. Wyoming
12. Reading
13. Eastern Hungarian
14. New York
15. German Philadelphia

### EAST PENNSYLVANIA CLASSIS

- 1 Allentown, R. 4, Howertown Chg., Christ, Geo. J. Laubach
- 2 St. John's, Northampton, R. 1, Geo. J. Laubach
- 3 St. Peter's, Northampton, R. 2, Geo. J. Laubach
- 4 Bangor, St. John's, John J. Stoudt
- 5 Bath, Christ, R. H. Helffrich
- 6 Belfast, Evangelical Reformed, W. H. Brong
- 7 Bethlehem, Bethany, H. I. Crow
- 8 Calvary, W. V. R. Seltzer
- 9 Christ, A. Augustus Welsh
- 10 St. Paul's, C. S. Leinbach
- 11 Dryland Chg., Zion, C. A. Butz, Ph. D.
- 12 Dryland, Hecktown, C. A. Butz, Ph. D.
- 13 Farmersville Chg., St. Thomas, H. J. Ehret, D. D.
- 14 St. John's, Farmersville, H. J. Ehret, D. D.
- 15 Arndt's, Forks Township, H. J. Ehret, D. D.
- 16 Big Creek (Lehighon R. D.) St. Paul's, Russell Mayer (Supply)



- 17 Bowmanstown, Towamensing Chg., Emmanuel, R. Edwin Kutz
- 18 St. John's, Palmerton, R. Edwin Kutz
- 19 St. Peter's, Parryville, R. Edwin Kutz
- 20 Catasauqua, Salem, W. A. Kratz
- 21 Cherryville, Kreidersville Chg., St. Paul's, G. E. Kopenhaver
- 22 Zion's, Northampton R. F. D., G. E. Kopenhaver
- 23 Christ, Walnutport, G. E. Kopenhaver
- 24 Cherry Valley, Keller's, Frank H. Blatt (Supply)
- 25 Danielsville, R. D., Moore Twp. Chg., Christ, H. D. Clauss
- 26 Salem, Bath, R. 1, H. D. Clauss
- 27 Emmanuel, Bath, R. 2, H. D. Clauss
- 28 Jehovah, Nazareth, R. 2, H. D. Clauss
- 29 Easton, First, George A. Creitz
- 30 Grace, L. V. Hetrick
- 31 Memorial, J. P. Diffenderfer
- 32 St. Mark's, F. W. Teske
- 33 St. Peter's, Frederick W. Shafer
- 34 East Mauch Chunk, First, O. W. Nace
- 35 Freemansburg, Trinity, Victor A. Ruth (Supply)
- 36 Gilbert, Pleasant Valley Chg., Salem
- 37 Jerusalem, Fracksville
- 38 St. John's, Effort
- 39 Kunkletown, Brod-Ham. Chg., St. Matthew's, Adan A. Bohner
- 40 Zion's, Brodheadsville, Adan A. Bohner
- 41 Hamilton, Sciota
- 42 Mt. Eaton, Saylorsburg
- 43 Nazareth, St. John's, W. H. Diehl
- 44 Northampton, Grace, W. C. Mantz
- 45 St. Paul's, Sidney S. Smith
- 46 Oxford, St. John's, Floyd R. Shafer (Supply)
- 47 Palmerton, First, C. E. Whetstone
- 48 Pen Argyl, Plainfield Chg., Faith, A. S. Leiby
- 49 St. Peter's, Plainfield, A. S. Leiby
- 50 Trinity, Wind Gap
- 51 Stone Church, Mt. Bethel Chg., Christ, J. O. Reagle
- 52 Mt. Zion, Martine Creek, J. O. Reagle
- 53 St. Mark's, Flecksville, J. O. Reagle
- 54 Bethany, Bangor, R. D. 1, J. O. Reagle
- 55 Stroudsburg, Zion, F. H. Blatt
- 56 Tannersville, Grace, J. M. Shellenberger
- 57 St. Paul's, Swiftwater, J. M. Shellenberger
- 58 Salem, Pocono Lake, J. M. Shellenberger
- 59 St. Mark's Bartonsville, J. M. Shellenberger
- 60 Tatamy, Forks Chg., St. Peter's, Floyd R. Shafer
- 61 Salem, Forks twp., Floyd R. Shafer
- 62 Weissport, Jacob's, Russell Mayer

## CLASSIS OF LEBANON

## Allegheny Charge—W. Ronald Yocum

- 1 1. Alleghenyville
- 2 2. St. John's, Gibraltar
- 3 3. Plow. Plowville
- 4 4. Wyomissing, Gougliersville

## Annville Charge—

- 5 1. Christ, Annville
- 6 2. Hill, Cleona

## Avon Charge—Warren C. Hess

- 7 1. Grace, Avon
- 8 2. St. Paul's, Quentin
- 9 3. Templeman, Rexamont

- Bernville Charge—Frank W. Ruth
- 10 1. St. Thomas, Bernville
  - 11 2. Zion, Strausstown
  - 12 3. St. Paul's, Tulpehocken
  - 13 4. Christ's, Bernville
  - 14 5. Friedens, Shartlesville (Supply)
- Bethel Charge—C. M. Rissinger
- 15 1. Salem, Bethel
  - 16 2. St. Paul's, Hamlin
  - 17 3. Zion, Mt. Zion
  - 18 4. St. John's, Fredericksburg
- 19 Campbelltown, Salem, W. W. Carvell
- 20 Hamburg, St. Michael's, Morgan A. Peters
- Jonestown-Swatara Charge—Wayne A. Lutz
- 21 1. St. John's, Jonestown
  - 22 2. Salem, Walmer's
  - 23 3. Zion's, Grantville
- Kimmerling's Charge—Frank P. Watts
- 24 1. Grace, Richland
  - 25 2. St. Jacob's, Kimmerling's
  - 26 3. St. Paul's (Union), Hamlin
- Lebanon
- 27 1. First, Paul C. Shumaker
  - 28 2. St. John's, C. B. Marsteller
  - 29 3. St. Mark's, Henry J. Herber
  - 30 4. St. Stephen's, P. E. Swope
- 31 Myerstown, David Lockart
- 32 Palmyra, Trinity, E. G. Leinbach
- 33 Richland, Trinity, Tulpehocken, J. D. Backenstose
- Robesonia Charge—E. S. Leinbach
- 34 1. St. Paul's, Robesonia
  - 35 2. St. John's, Host
  - 36 3. North Heidelberg
- Schaefferstown Charge—A. R. Bachman
- 37 1. St. Paul's, Schaefferstown
  - 38 2. Elias, Newmanstown
  - 39 3. St. Paul's, Millbach
- Sinking Spring-Shillington Charge—Thomas W. Rhoads
- 40 1. St. John's, Sinking Spring
  - 41 2. Immanuel, Shillington
- Wernersville-Hain's-Yokum's Charge—Ralph E. Starr
- 42 1. St. John's (Hain's), Wernersville
  - 43 2. Christ, Yocum's, Reading, Pa., R. D.
- 44 Wernersville, First, Geo. C. Ehrgood, Sup.
- 45 1. Trinity, Rehrersburg, Geo. C. Ehrgood, Sup.
- 46 Womelsdorf, Bethany Orphans' Home, H. E. Gebhard
- 47 Womelsdorf, Zion, H. J. Miller
- 48 1. Kissinger's, H. J. Miller, Sup.

# CLASSIS OF PHILADELPHIA

- 1 Anselma, St. Matthew's, J. Stanley Richards
- 2 Blue Bell, Boehm's, Edward Rutledge Cooke, S. T. D.
- 3 Collegeville, Trinity, John Lentz, D. D.
- 4 Eureka, Pleasantville, Walter K. Beattle
- 5 Fort Washington, St. Paul's, Paul E. Schmoyer
- 6 Glenside, Glenside, Arthur Leeming
- 7 Knauertown, St. Peter's, Ethelbert B. Yost (Supply-pastor)
- 8 Linfield-Shenkel's Charge
- 9 1. Grace Church, Pottstown Landing

2. Linfield
- 10 3. Shenkel's
- 11 Lionville, St. Paul's, Vacant
- 12 Norristown, Ascension, James W. Bright
- 13 Christ, Cyrus T. Glessner
- 14 Trinity, Edwin N. Faye, Jr.
- 15 North Wales, St. Luke's, John M. Herzog
- 16 Philadelphia, Calvary, Charles Peters, Ph. D.
- 17 Christ, Jerome A. Wenner
- 18 Faith, William R. Shaffer
- 19 First, G. H. Gebbhardt, B. D.
- 20 Grace, Rev. Bertram M. Werkheiser
- 21 Heidelberg, W. Sherman Kerschner, D. D.
- 22 Hope, Vacant
- 23 Messiah, Edward Robinson
- 24 Mt. Hermon, Dewees F. Singley
- 25 Oak Lane, Clement W. DeChant
- 26 Olivet, Maurice Samson, D. D.
- 27 Palatinate, Henry G. Maeder, Ph. D. (Supply-pastor)
- 28 St. Andrew's, H. N. Spink
- 29 Tabor
- 30 Trinity, Howard J. B. Ziegler
- 31 Woodcrest, Albert G. Peters, S. T. D.
- 32 Phoenixville, East Vincent, Robert F. Brillhart
- 33 St. John's, A. A. Hartman
- 34 Pileland, St. Peter's, Robert F. Brillhart (Supply-pastor)
- 35 Skippack, Trinity, Carl G. Petri
- 36 Spring City, Brownback's, William S. Brown
- 37 First, Raymond E. Wilhelm
- St. Vincent Charge, Robert W. Roschy
- 38 1. St. Paul's, Pottstown
- 39 2. St. Vincent, Spring City
- 40 Trappe, St. Luke's, Arthur C. Ohl
- 41 Wyndmoor, St. Mark's, Charles O. Leibig (Student Supply)

## LANCASTER CLASSIS

- 1 Columbia, Trinity—Rev. Clyde F. Straub
- 2 East Petersburg, Trinity—Rev. Walter C. Pugh
- 3 Grace-Eden—Rev. Walter C. Pugh
- 4 Elizabethtown, Christ—Rev. L. C. T. Miller
- 5 Ephrata, Bethany—Rev. Harvey M. Lyttle
- 6 Halifax, Trinity—Rev. George W. Moyer
- 7 St. Jacob's, Millers—Rev. George W. Moyer
- 8 St. James, Carsonville—Rev. George W. Moyer
- 9 St. Paul's, Enterline—Rev. George W. Moyer
- 10 St. Peter's, Fetterhoff—Rev. George W. Moyer
- 11 Harrisburg, Salem—Rev. William Toth
- 12 Second—Rev. S. Charles Hoover
- 13 St. John's—Vacant
- 14 Fourth—Rev. A. M. Billman
- 15 Hummelstown—Rev. A. W. Barley
- 16 Union Deposit—Rev. A. W. Barley
- 17 Lancaster, First—Rev. Wm. H. Bollman, D. D.
- 18 St. Paul's—Rev. T. A. Alspach, D. D.
- 19 St. Luke's—Rev. John F. Frantz
- 20 St. John's, Rev. J. O. H. Meyer
- 21 Faith—Rev. F. H. Hafer
- 22 St. Andrew's—Rev. John C. Raezer
- 23 St. Peter's—Rev. James E. Wagner
- 24 Leacock, Salem-Heller's—Rev. Fred D. Pentz

- 25 Lincoln, Zion—Rev. David J. W. Noll
- 26 First, Ephrata—Rev. David J. W. Noll
- 27 St. Paul's, Adamstown—Rev. David J. W. Noll
- 28 Linglestown, Colonial Park—Rev. Elias H. Phillips
- 29 Shell's, St. Mary's—Rev. Elias H. Phillips
- 30 Wenrich's—Rev. Elias H. Phillips
- 31 Lititz, St. Luke's—Rev. George B. Raezer
- 32 Jerusalem, Penryn—Rev. George B. Raezer
- 33 Zion, Brickerville—Rev. George B. Raezer
- 34 Manheim, St. Paul's—Rev. Harvey M. Leidy
- 35 Marietta, Zion—Rev. A. L. Creager
- 36 Maytown—Rev. A. L. Creager
- 37 Millersville, Zion—Rev. J. A. Wenner
- 38 Mountville, Trinity—Rev. Paul Nagy, Jr.
- 39 Muddy Creek, Muddy Creek—Rev. Herman C. Snyder
- 40 Swamp—Rev. Herman C. Snyder
- 41 New Holland, St. Stephen's—Rev. C. G. Bachman
- 42 Zeltenreich—Rev. C. G. Bachman
- 43 New Providence, Zion—Rev. H. E. Shepardson
- 44 Penbrook, St. Andrew's—Rev. F. M. E. Grove
- 45 Quarryville, St. Paul's—Rev. C. H. Kichline
- 46 Reamstown, Center, Terre Hill—Rev. W. S. Brendle
- 47 St. John's, Denver—Rev. W. S. Brendle
- 48 St. Paul's, Bowmansville—Rev. W. S. Brendle
- 49 Salem, Reamstown—Rev. W. S. Brendle
- 50 Rohrerstown, Salem—Rev. Burt A. Behrens
- 51 Steelton, First—Rev. R. J. Keen
- 52 Willow Street, Willow Street—Vacant
- 53 Conestoga Center Conestoga Center—Supply Point

#### EAST SUSQUEHANNA CLASSIS

- 1 Ashland, Zion's, Carl F. Herman
- 2 Catawissa Charge, St. John's, L. M. Martin
- 3 Emmanuel's, Mainville
- 4 Deep Creek Charge, Frieden's, H. J. Naftzinger
- 5 Christ's, Fountain
- 6 St. John's, Kimmel's
- 7 St. Paul's, Sacramento
- 8 Excelsior, Supply, Hope
- 9 Gowen City Charge, St. Paul's, Carl W. Smith
- 10 Christ's, Helfenstein
- 11 St. Peter's, W. Cameron
- 12 Trinity, Trevorton
- 13 Line Mountain Charge, St. John's, James E. Beam
- 14 Jacob's Pitman
- 15 St. Michael's, Klingertown
- 16 Salem, Rough and Ready
- 17 Lykens Charge, Christ's, Paul C. Scheirer
- 18 St. Matthew's, Coleman
- 19 Zion's, Klinger's
- 20 Lyken's Valley Charge, Salem
- 21 Simeon's, Gratz
- 22 St. Peter's, Lykens, R. D.
- 23 Salem, Berrysburg
- 24 Mahanoy Charge, Zion, Vacant
- 25 St. Peter's, Red Cross
- 26 Himmel's, Rebuch
- 27 St. David's, Hebe
- 28 St. Paul's, Urban
- 29 Emmanuel's, Hunter's Station



- 30 Millersburg, Trinity, John H. Sando
- 31 Mt. Carmel, Grace, L. C. Brumbaugh
- 32 Numidia Charge, St. Paul's, Carl O. Trexler
- 33 Grace, Millgrove
- 34 Paxinos-Augusta Charge, St. Peter's, George Fetterolf
- 35 St. Elias, Fisher's Ferry
- 36 Jacob's, Crowl
- 37 Zion's, Augustaville
- 38 Emmanuel's, Sunbury, R. D.
- 39 Ringtown Charge, St. Paul's, A. C. Rohrbaugh
- 40 Emmanuel's, Nuremburg
- 41 St. James, Sheppton
- 42 St. John's, Girard Manor
- 43 St. Peter's, Shuman
- 44 Shamokin, Salem's
- 45 St. John's, E. O. Butkofsky
- 45-A Faith
- 46 St. David's, David's, Stanley C. Baker
- 47 Zion's, Rife
- 48 Sunbury, First
- 49 Uniontown Charge, Salem, J. C. Brumbach
- 50 Zion's, Stone Valley
- 51 Trinity, Dalmatia
- 52 St. Luke's, Malta
- 53 West Hazleton, Christ's, C. E. Correll, Ph. D.

#### WEST SUSQUEHANNA CLASSIS

- Aaronsburg Charge, Rev. G. A. Fred Griesing, Aaronsburg, Pa.:
- 1 St. Paul's, Aaronsburg, Pa., R. D.
- 2 Salem, Spring Mills, Pa., R. D.
- 3 St. Peter's, Aaronsburg, Pa.
- 4 St. John's, Millheim, Pa.
- 5 St. Andrew's, Coburn, Pa.
- Alvira, Rev. H. D. Houtz, Supply, Selinsgrove, Pa.:
- 6 Messiah, Allenwood, Pa., R. D.
- Beaver Springs Charge, Rev. H. B. Zechman, Beaver Springs, Pa.:
- 7 Christ's, Beaver Springs, Pa.
- 8 St. Paul's, Beavertown, Pa.
- 9 Grace, Troxelville, Pa.
- 10 St. John's, McClure, Pa., R. D. 2
- 11 Samuel's, McClure, Pa., R. D. 1
- 12 Mt. Bethel, McClure, Pa.
- Bellefonte Charge, Rev. C. Nevin Stamm, Bellefonte, Pa.:
- 13 St. John's, Bellefonte, Pa.
- Boalsburg Charge, Rev. H. L. Wink, Boalsburg, Pa.
- 14 St. John's, Boalsburg, Pa.
- 15 St. Peter's, Pine Hall, State College, Pa., R. D. 1
- 16 Bethel, Pine Grove Mills, Pa.
- 17 Nazareth, Bellefonte, Pa., R. D. 4
- Center Hall Charge, Rev. Delas R. Keener, Center Hall, Pa.:
- 18 Trinity, Center Hall, Pa.
- 19 Emmanuel's, Tusseyville, Pa.
- 20 Grace, Spring Mills, Pa.
- 21 St. John's, Center Hall, Pa., R. D. 2 (Farmersville)
- Freeburg Charge, Rev. L. M. King, Freeburg, Pa.:
- 22 St. Peter's, Freeburg, Pa.
- 23 St. Paul's, Verdilla, Selinsgrove, Pa., R. D.
- 24 St. John's, Mt. Pleasant Mills, Pa.
- 25 Richfield, Richfield, Pa.
- 26 St. Peter's, Knoustown, Richfield, Pa., R. D.

- 27 Niemond's, McAllisterville, Pa., R. D.  
Hublersburg Charge, Rev. J. B. Musser, Hublersburg, Pa.:
- 28 Trinity, Hublersburg, Pa.
- 29 Zion's, Bellefonte, Pa., R. D. 2  
Lewisburg Charge, Rev. Perry L. Smith, Lewisburg, Pa.:
- 30 St. John's, Lewisburg, Pa.
- 31 St. Paul's, Vicksburg, Pa.  
Lewistown Charge, Rev. F. A. Rupley, D. D., Lesiwtown, Pa.
- 32 Trinity, Lewistown, Pa.
- 33 St. Luke's, Lock Haven, Pa.  
Middleburg Charge, Rev. H. G. Snyder, Middleburg, Pa.:
- 34 First, Middleburg, Pa.
- 35 Salem, Selinsgrove, Pa., R. D. 2
- 36 Zion's, Kratzerville, Selinsgrove, Pa., R. D. 1  
Mifflinburg Charge, Rev. F. Nelsen Schlegel, Mifflinburg, Pa.:
- 37 St. John's, Mifflinburg, Pa.
- 38 St. Peter's, (Ray's) Mifflinburg, Pa., R. D.
- 39 Ebenezer, Laurelton, Pa.  
Nittany Valley Charge (Vacant):
- 40 Salona, Salona, Pa.
- 41 First, Howard, Pa.
- 42 Emmanuel's, (Jacksonville) Nittany, Pa.
- 43 Mt. Bethel, Mill Hall, Pa., R. D.  
New Berlin Charge, Rev. C. E. Whetstone, New Berlin, Pa.:
- 44 Driesbach's, Lewisburg, Pa., R. D. 1
- 45 Emmanuel's, New Berlin, Pa.
- 46 St. John's, Winfield, Pa., R. D. 1
- 47 Penn's Creek, Penn's Creek, Pa.
- 48 St. Paul's, Middleburg, Pa., R. D. 2  
Rebersburg Charge, Rev. A. J. Miller, Rebersburg, Pa.:
- 49 St. Peter's, Rebersburg, Pa.
- 50 St. John's, Tylersburg, Pa.
- 51 Christ's, Madisonburg, Pa.
- 52 Emmanuel's, Green Burr, Pa.
- 53 Grace, Livonia, Pa.  
Selinsgrove Charge (Vacant):
- 54 St. Paul's, Selinsgrove, Pa.  
State College Charge, Rev. A. S. Asendorf, State College, Pa.:
- 55 Faith, State College, Pa.  
White Deer Charge, Rev. R. C. Zechman, West Milton, Pa.:
- 56 St. Peter's, West Milton, Pa., R. D.
- 57 St. Paul's, West Milton, Pa.
- 58 Mazeppa, Lewisburg, Pa., R. D. 2  
Williamsport Charge, Rev. W. C. Rittenhouse, Williamsport, Pa.:
- 59 St. John's, Williamsport, Pa.

#### TOHICKON CLASSIS

1. Bethlehem, Pa., First, A. H. Schuler
- 2 Coopersburg, Pa., Wm. H. Cogley
  - (1) St. John's
  - (2) St. Paul's, (Blue)
- 3 Doylestown, Pa., Salem, C. F. Freeman
- 4 Durham, Pa., C. F. Althouse
  - (1) Durham
  - (2) St. John's, Easton, R. 4
- 5 Fountain Hill, Pa., T. C. Brown
  - (1) Grace, Fountain Hill, Pa.
  - (2) New Jerusalem, Leithsville, Pa.
  - (3) Jerusalem, Allentown, Pa., R. 60
- 6 Friedens, Friedensville, Pa., Thos. M. Kressley

- 7 Hilltown, John E. Wildasin
  - (1) St. Luke's, Dublin, Pa.
  - (2) St. Peter's, Fricks, Pa.
- 8 Indian Creek, Pa., Christ, I. O. Schell
- 9 Keller's, Warren Breisch
  - (1) Solomon's, Keller's Church, Pa.
  - (2) Heidelberg, Hatfield, Pa.
- 10 Lansdale, Pa., St. John's, A. N. Sayres
- 11 Lower Saucon, Geo. B. Hamm
  - (1) Christ, Lower Saucon Twp.
  - (2) Old Williams, Williams Twp.
  - (3) Christ, Hellertown, Pa.
- 12 Nockamixon-Tinicum, E. L. Schlingman
  - (1) St. Luke's, Ferndale, Pa.
  - (2) Lower Tinicum, Tinicum, Pa.
  - (3) Upper Tinicum, Erwinna, Pa.
- 13 Perkasio, Pa., St. Stephen's, Howard Obold
- 14 Quakertown, Pa., First Ref., Paul T. Stoudt
- 15 Riegelsville, Pa., St. John, S. J. Kirk
- 16 Sellersville, Pa., St. Paul's, Jas. R. Shepley
- 17 Souderton, Pa., Zwingli, A. M. Rahn
- 18 Springfield, W. J. Kohler
  - (1) St. John's, Richlandtown, Pa.
  - (2) Trinity, Springfield Twp.
- 19 Telford, Geo. W. Spotts
  - (1) Trinity, Telford, Pa.
  - (2) Immanuel's, Souderton, Pa.
- 20 Tohickon, S. E. Moyer
  - (1) St. Peter's, Weisel, Pa.
  - (2) St. Andrew's, Perkasio, Pa.
- 21 Trumbauersville, John B. Swartz
  - (1) Christ, Trumbauersville, Pa.
  - (2) Jerusalem, Almont, Pa.
  - (3) Ridge Valley, Argus, Pa.

## GOSHENHOPPEN CLASSIS

- 1 Boyertown, Good Shepherd, Edward L. Schlingman
- Boyertown, Swamp-Amity Charge, Howard A. Althouse
- 2 Falkner Swamp, Gilbertsville, R. 1.
- 3 St. Paul's, Athol
- 4 Trinity, Bechtelsville
- 5 East Greenville, New Goshenhoppen, C. M. DeLong, D. D.
- Old Zionsville, Zionsville Charge, James N. Blatt
- 6 Zionsville, Old Zionsville
- 7 Huff's, Alburtis, R. 1
- 8 St. Peter's, Macungie, R. 1.
- Oley, Oley Charge, Earl G. Wolford
- 9 Salem, Spangsville
- 10 Friedens, Oley
- 11 New Jerusalem, Mertztown, R. 2
- 12 St. John's, Pricetown
- Pennsburg, Pennsburg Charge (Vacant)
- 13 Pennsburg, Pennsburg
- 14 Christ, Niantic
- 15 Sassaman's, Sassamansville
- 16 Pottstown, Trinity, J. Hamilton Smith, D. D.
- 17 Pottstown, Zion's, Howard A. Kosman
- Pottstown St. Paul's-St. John's Chg., G. J. Bartholomew
- 18 St. Paul's, Stowe
- 19 St. John's, Pottstown





EASTERN SYNOD OF THE REFORMED CHURCH 100th CENTENNIAL MEETING, OCTOBER 7-12, 1896  
 Christ Reformed Church, Bethlehem, Pa., Rev. G. A. Schwedes, Pastor



THE ANNUAL MEETING OF THE GERMAN SYNOD OF THE EAST IN ST. PAUL'S REFORMED CHURCH,  
 PHILADELPHIA, PA., FROM SEPTEMBER 6th to 11th, 1911





The 193rd Session of the Eastern Synod of the Reformed Church in the U. S.  
IN ZION REFORMED CHURCH, MAXATAWNY, PA., ON MAY 17, 1939

- 20 Royersford, First, Charles D. Rockel  
Schwenksville, Schwenksville Charge, Philip W. Weiss
- 21 Heidelberg, Schwenksville
- 22 St. James, Limerick
- Spinnerstown, Gr. Swamp-Chest, Hill Chg., Wm. J. Rupp
- 23 Trinity, Spinnerstown
- 24 Chestnut Hill, Coopersburg, R. 2
- Sumneytown, Old Goshenhoppen Chg., Chas. H. Brown
- 25 Old Goshenhoppen, Woxall
- 26 Sumneytown, Sumneytown
- 27 Keelor's, Obelisk
- Worcester, Wentz's Charge, G. W. Hartman
- 28 Wentz's, Worcester
- 29 Christ, Mainland
- 30 Grace, West Point

# LEHIGH CLASSIS

- 1 Alburtis, Pa., R. 1, Lehigh, W. O. Wolford, Fogelsville
- 2 Allentown, Pa., Christ, Arthur Fretz, 17 N. 2d St.
- 3 Dubbs Memorial, M. F. Klingaman, 613 N. 5th St.
- 4 Emmanuel, W. D. Mathias, 1546 Chew St.
- 5 Grace, C. Harry Kehm, 626 Cleveland St.
- 6 St. Andrew's, H. I. Aulenbach, 1343 Turner St.
- 7 St. James, R. L. Rupp, 127 S. 15th St.
- 8 St. John's, A. O. Reiter, 452 Walnut St.
- 9 St. Mark's, C. D. Kressley, 1330 S. Albert St.
- 10 St. Paul's, E. E. Sensenig, 399 E. Hamilton St.
- 11 St. Peter's, H. J. Colver, Jr., 1827 S. Greenleaf St.
- 12 Salem's, W. F. Kosman, 1618 Walnut St.
- 13 Trinity, J. J. Schaeffer, 1420 Chew St.
- 14 Zion's, Simon Sipple, 41 N. 8th St.
- 15 Andreas, Pa., Ben Salem, W. W. Moyer, Lehighton, R. 2
- 16 Ashfield, Pa., Dinkey Memorial, T. H. Bachman, 347 4th St., Slatington
- 17 Blandon, Pa., Maiden Creek, R. D. Althouse, Trexlertown
- 18 Bowers, Pa., Christ-DeLong, F. D. Slifer, Topton
- 19 Boyertown, Pa., R. 1, St. John's, D. M. C. Englert, Mertztown, R. 1
- 20 Brengsville, Pa., R. 1, Ziegels, D. M. C. Englert, Mertztown, R. 1
- 21 Cementon, Pa., St. Paul's, T. R. Brendle, Egypt
- 22 Cetronia, Pa., Cedarville, G. R. Johnson, Orefield
- 23 Coplay, Pa., Trinity, B. M. Werkheiser, Coplay
- 24 Dreibelbis, Pa., N. Jer. Dunkels, A. L. Brumbach, Kutztown
- 25 Egypt, Pa., Egypt, T. R. Brendle, Egypt
- 26 Emmaus, Pa., St. John's, R. E. Schaeffer, 212 N. 4th St.
- 27 Fogelsville, Pa., St. John's, W. O. Wolford, Fogelsville
- 28 Friedens, Pa., Friedens, R. J. Urffer, Neffs
- 29 Fullerton, Pa., St. John's, Alfred Mertz, Allentown, Greenawalds
- 30 Greenawalds, Pa., Christ, Alfred Mertz, Allentown, Greenawalds
- 31 Grimsville, Pa., N. Bethel, Zion's, A. L. Brumbach, Kutztown
- 32 Jacksonville, Pa., Jacobs, C. R. Rahn, Temple
- 33 Kepmton, Pa., New Bethel, C. R. Rahn, Temple
- 34 Kempton, Pa., Red Church, N. Jer., A. L. Brumbach, Kutztown
- 35 Kutztown, Pa., St. John's, E. K. Angstadt, 341 Main St., Kutztown
- 36 Kutztown, Pa., St. Paul's, F. F. Renoll, 370 Main St., Kutztown
- 37 Laury's, Pa., St. John's, T. R. Brendle, Egypt
- 38 Leather Corner Post, Pa., Morgenland, G. R. Johnson, Orefield
- 39 Lehighton, Pa., Zion's, (Vacant)
- 40 Lenhartsville, Pa., Lenhartsville, Friedensville
- 41 Lowhill, Pa., Lowhill, C. R. Rahn, Temple
- 42 Lynnvile, Pa., St. Peter's, C. R. Rahn, Temple
- 43 Macungie, Pa., Solomon's, (Vacant)

- 44 Mantzville, Pa., St. Peter's, W. W. Moyer, Lehighon, R. 2
- 45 Maxatawny, Pa., Zion's, F. D. Slifer, Topton
- 46 Mertztown, Pa., R. 1, Longswamp, D. M. C. Englert, Mertztown, R. 1.
- 47 Mertztown, Pa., St. Paul's, R. D. Althouse, Trexlertown
- 48 Mickleys, Pa., St. John's, B. M. Werkheiser, Coplay
- 49 Neffs, Pa., Union, R. J. Urffer, Neffs
- 50 New Mahoning, Pa., St. John's, W. W. Moyer, Lehighon, R. 2
- 51 New Tripoli, Pa., Ebenezer, T. H. Bachman, 347 4th St., Slatington
- 52 New Tripoli, Pa., Weisenberg, W. O. Wolford, Fogelsville
- 53 Packerton, Pa., Christ, W. W. Moyer, Lehighon, R. 2
- 54 Saegersville, Pa., Heidelberg, T. H. Bachman, 347 4th St., Slatington
- 55 Seiberlingsville, Pa., St. Paul's, W. O. Wolford, Fogelsville
- 56 Slatedale, Pa., Trinity, R. J. Urffer, Neffs
- 57 Slatington, Pa., St. John's, R. Maxwell Paine, 17 2nd St., Slatington
- 58 Snyder's, Pa., Zion's, W. W. Moyer, Lehighon, R. 2
- 59 Summit Hill, Pa., St. Paul's, E. W. Kohler, Summit Hill
- 60 Topton, Pa., St. Peter's, F. D. Slifer, Topton
- 61 Trexlertown, Pa., St. Paul's, R. D. Althouse, Trexlertown
- 62 Walberts, Pa., Jordan, G. R. Johnson, Orefield
- 63 Wesnerville, Pa., Friedens, A. L. Brumbach, Kutztown
- 64 Western Salisbury, Jerusalem, D. E. Schaeffer, 1224 N. 18th St., Allentown
- 65 Windsor Castle, Zion's
- 66 Windsor Township, St. Paul's, Smoke

## SCHUYLKILL CLASSIS

- Auburn Charge, W. Miller Price
- 1 St. John's, (Auburn)
- 2 Zion's, (Red Ch.), Pinedale
- 3 St. John's, (Pt. Clinton)
- 4 Faith (Landingville)
- 5 Barnesville, St. Peter's, J. Arthur Schaeffer (Supply)
- 6 Cressona, St. Mark's, Noah H. Fravel
- 7 DeLano, Faith, Clinton M. Bayer (Supply)
- 8 Frackville, St. Peter's, Adam E. Schellhase
- 9 Lansford, Emanuel, Malcolm E. Barr
- 10 Llewellyn, Friedens, L. M. Fetterolf (Supply)
- 11 Mahanoy City, St. Paul's, F. Arthur Guldin
- 12 Grace, Clinton M. Bayer
- McKeansburg, New Ringgold Charge, Mark G. Wagner
- 13 Christ, McKeansburg
- 14 Friedens, New Ringgold
- 15 Zion (Lewistown V.)
- 16 Zion (Tuscarora)
- Minersville-St. Clair Charge, Porter W. Seiwall
- 17 Emanuel (Minersville)
- 18 St. John's, (St. Clair)
- 19 Orwigsburg, St. John's
- Pine Grove Charge, Herbert C. Correll
- 20 St. Peter's, Pine Grove
- 21 St. Paul's, Ravine
- 22 Pottsville, First, L. M. Fetterolf
- 23 Trinity, Robert A. Bausch
- 24 Rush Township, Christ, Arthur C. Thompson, (Supply)
- 25 Schuylkill Haven, First, John L. Herbster
- 26 St. John's, Elmer S. Noll, D. D.  
John H. Reese, Associate Pastor
- Friedensburg Charge, Lee D. Loos
- 27 St. Paul's, Summit Station
- 28 St. Mark's, Summit Station

- 29 St. John's, Friedensburg
- 30 Salem, Pine Grove
- 31 Shenandoah, Trinity, Ernest W. Moyer
- 32 Tamaqua, St. John's, J. Arthur Schaeffer
- 33 Trinity, Arthur C. Thompson, D. D.
- Tower City Charge, George P. Stoudt
- 34 Trinity, Tower City
- 35 St. Peter's, Orwin
- Tremont Charge, John K. Wetzel
- 36 St. Peter's, Tremont
- 37 Salem, Donaldson
- 38 St. John's, Zerbe

WYOMING CLASSIS

- 1 Berwick, Pa., First—A. D. Knoebel
- 2 Bloomsburg, Pa., Bloomsburg—Bernhardt R. Heller
- Conyngham, Pa., Conyngham Charge—Irvine G. Snyder:—
- 3 Christ
- 4 St. Paul's
- 5 Trinity
- Danville, Pa., Danville Charge—Clark W. Heller:—
- 6 Shiloh
- 7 St. James
- 8 St. John's
- Dushore, Pa., Dushore—Overton Charge—C. B. Meyers:—
- 9 Dushore—Redeemer's
- 10 Overton—St. Paul's
- 11 Fayette, N. Y., Christ (Federated)—W. H. Miller
- 12 Freeland, Pa., St. John's—George W. Kohler
- 13 Hazleton, Pa., Emmanuel's—John N. Garner
- 14 Hazleton, Pa., Grace—William Y. Gebhard
- 15 Milton, Pa., St. John's—Paul W. Yoh
- 16 Nanticoke, Pa., Zion—H. Jerome Leinbach
- Nescopeck, Pa., Nescopeck Charge—Walter C. Beck:—
- 17 First
- 18 Mt. Zion
- Orangeville, Pa., Orangeville Charge—Chester L. Brachman:—
- 19 Orangeville
- 20 St. James
- 21 Zion
- 22 Plymouth, Pa., First—Harry N. Spink
- 23 Scranton, Pa., Second—John R. Gulick
- Strawberry Ridge, Pa., Strawberry Ridge Charge—Thomas G. Jon
- 24 Emmanuel
- 25 Trinity
- 26 St. Johns, Pa., St. John's—Theodore C. Hesson
- Turbotville, Pa., Paradise Charge—Walter R. Clark:—
- 27 Paradise
- 28 Trinity
- Wapwallopen, Pa., Wapwallopen Charge—Charles L. Hahn:—
- 29 Emmanuel
- 30 Mt. Zion
- 31 St. Mark's
- 32 St. John's
- 33 St. Peter's
- Watsontown, Pa., Watsontown Charge
- 34 St. John's
- 35 Trinity



Weatherly, Pa., Weatherly Charge—Clarence T. Moyer:—

- 36 Salem
- 37 St. John's
- 38 St. Matthew's (Union)
- 39 West Hazleton, Pa., Christ's Memorial—E. Franklin Faust
- 40 West Hazleton, Pa., St. Paul's—R. O. Chatlos
- 41 St. John's on the Mt.—R. O. Chatlos (Supply)
- 42 Wilkes-Barre, Pa., First—Homer S. May, D.D.
- 43 Wilkes-Barre, Pa., St. Luke's—George M. Smith

#### CLASSIS OF READING

- 1 Alsace Twp., Spies, Edwin C. Nagle
- 2 Alsace Twp., Shalter's, Edwin C. Nagle
- 3 Bern Twp., Epler's, Vacant
- 4 Bern Twp., Bern, Edwin C. Nagle
- 5 Birdsboro, St. Paul's, Ralph L. Folk
- 6 Fleetwood, St. Paul's, Wilmer H. Long
- 7 Fleetwood, Becker's—St. Peter's, W. H. Long
- 8 Fleetwood, St. Peter's, J. R. Rothermel
- 9 Hamburg, First, Dallas R. Krebs, D. D.
- 10 Jacksonwald, Schwarzwald, Ralph L. Folk
- 11 Laureldale, Rosedale, Samuel Givler, Jr.
- 12 Leesport, Trinity, John K. Stoudt, D. D.
- 13 Mt. Penn, Trinity, F. A. Sterner
- 14 Ontelaunee Twp., St. John's, J. K. Stoudt, D. D.
- 15 Reading, St. Paul's Mem., Scott Brenner
- 16 Reading, St. Stephen's, Morris D. Slifer, Th. D.
- 17 Reading, St. John's, Howard C. Goeringer
- 18 St. Thomas, Lee M. Erdman, D. D.
- 19 Reading, St. Mark's, Paul T. Slinghoff
- 20 Reading, Grace (Alsace), J. M. Mengel
- 21 Reading, Olivet, F. A. Sterner
- 22 Reading, Second, Elmer L. Coblentz, D. D.
- 23 Reading, St. Andrew's, Charles E. Roth, D. D.
- 24 Reading, First, D. J. Wetzel
- 25 Reading, Zion's, H. S. Kehm
- 26 Reading, Calvary, Albertus T. Broek
- 27 Reading, Faith, J. R. Rothermel
- 28 Reading, Oakbrook, J. R. Rothermel
- 29 Shoemakersville, St. Luke's, J. K. Stoudt, D. D.
- 30 Temple, Christ, Samuel Givler, Jr.
- 31 Tuckerton, Hinnershitz, J. R. Rothermel
- 32 West Reading, St. James, Jacob B. Landis
- 33 Wyomissing, Bausman Mem., John R. Mahn

#### EASTERN HUNGARIAN CLASSIS

- 1 Bridgeport, Conn., Hungarian, Stephen Boszormenyi
- 2 New Haven, Conn., Magyar, James Kress
- 3 South Norwalk, Conn., Hungarian, William Toth
- 4 Wallingford, Conn., Hungarian, Bela Kovacs
- 5 Passaic, N. J., Hungarian, Joseph Kecskemethy
- 6 Perth Amboy, N. J., John Calvin Magyar, Anthony Szabo
- 7 Trenton, N. J., John Calvin Magyar, Ladislaus Hunyady
- 8 Woodbridge, N. J., Hungarian, Frank Kovach
- 9 New York, N. Y., First Magyar, Geza Takaro
- 10 Peeksville, N. Y., Hungarian
- 11 Rossville, L. I., N. Y., Hungarian, Kalman Toth
- 12 Bethlehem, Pa., Hungarian, Emil Nagy
- 13 Kulpmont, Pa., Hungarian, Emil Nagy, Jr.
- 14 Phoenixville, Pa., Hungarian, Victor Racz

NEW YORK CLASSIS

- 1 New York, N. Y., St. Paul's, Jacob Schmitt
- 2 Martha Memorial, Eugene F. Burger
- 3 Brooklyn, N. Y., Christ, F. H. Wirth
- 4 St. Luke's, J. M. Hoelzer
- 5 St. Mark's, M. J. H. Walentz
- 6 Woodhaven, N. Y., Emanuel, E. J. Strassburger
- 7 New Brunswick, N. J., Livingstone Ave., C. H. Gramm, D. D.
- 8 Milltown, N. J., St. Paul's, R. D. Custer
- 9 Bridgeport, Conn., First, W. E. Horstmeier
- 10 First Magyar, A. Ludman
- 11 Fairfield Magyar, A. Peter
- 12 Holyoke, Mass., Holyoke (German), E. C. Stuebi
- 13 Boston, Mass., Christ, F. W. Engelmann
- 14 Bellerose, L. I., First, F. Kramer
- 15 West Forest Hills, L. I., Community, Geo. W. Busteed

GERMAN PHILADELPHIA CLASSIS

- 1 Bechtelsville, Pa., St. John's (Hill), D. Englert (Supply)
- 2 Philadelphia, Pa. Salem-Zion, Karl Koepke
- 3 Bethlehem, Albert C. Nuessle
- 4 Emanuel, (Bridesburg), G. C. Meischner
- 5 Emanuel, Benj. S. Stern, D. D.
- 6 St. Paul's, Philip W. Weiss (Supply)
- 7 St. Luke's, L. D. Benner
- 8 St. Mark's, O. M. Pioch
- 9 St. John's, August Piscator
- 10 St. Matthew's, U. O. Silvius, D. D.
- St. Matthew's, D. A. Bode, D. D.
- 11 Karmel, Wm. G. Weiss
- 12 Bethany, G. A. Haack
- 13 Egg Harbor City, N. J., St. John's, Charles E. String
- 14 Folsom, N. J., Zion's, Charles E. String
- 15 Glassboro, N. J., Bethlehem, Walter Oakford (Supply)



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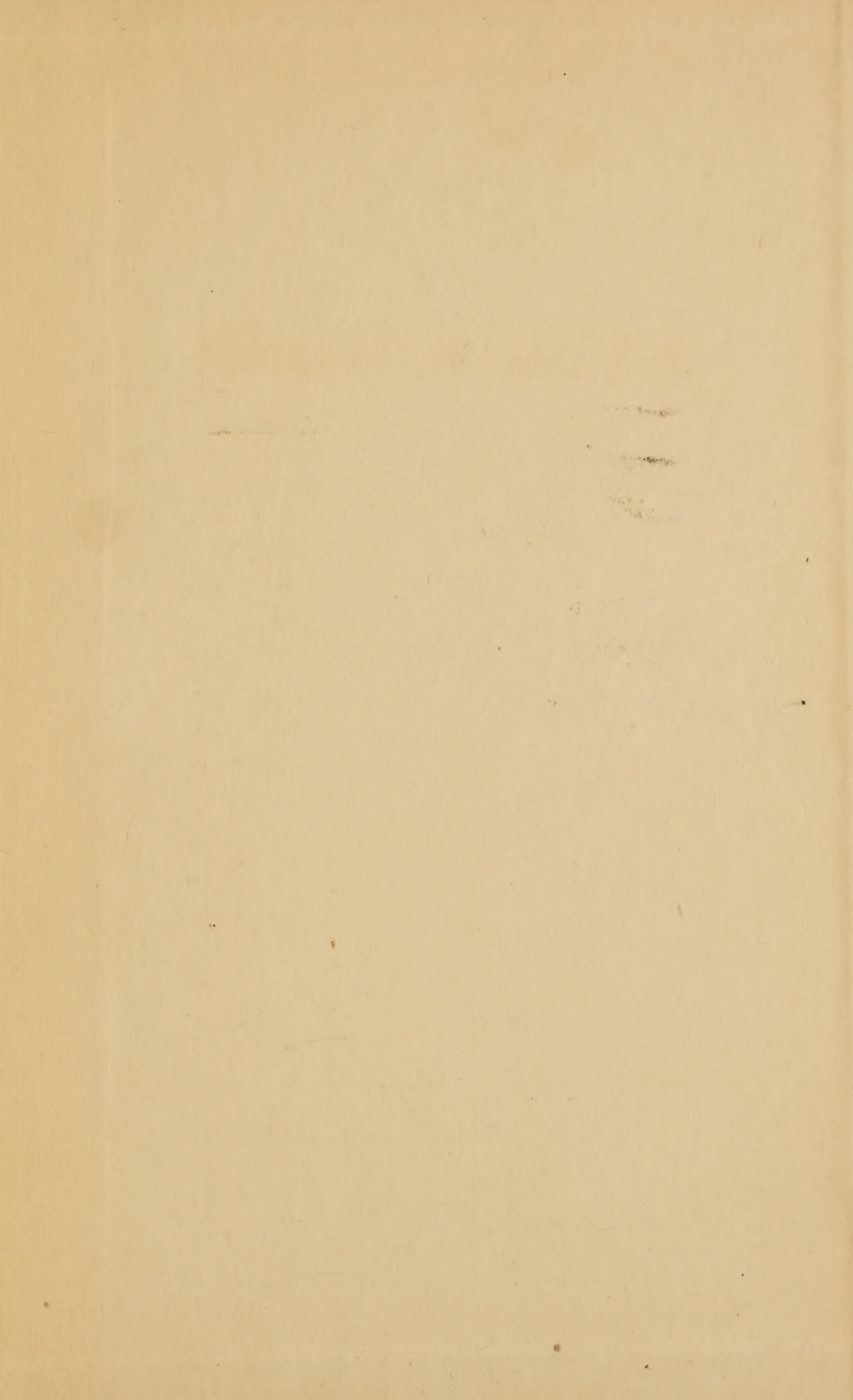
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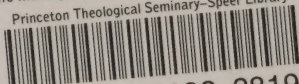






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